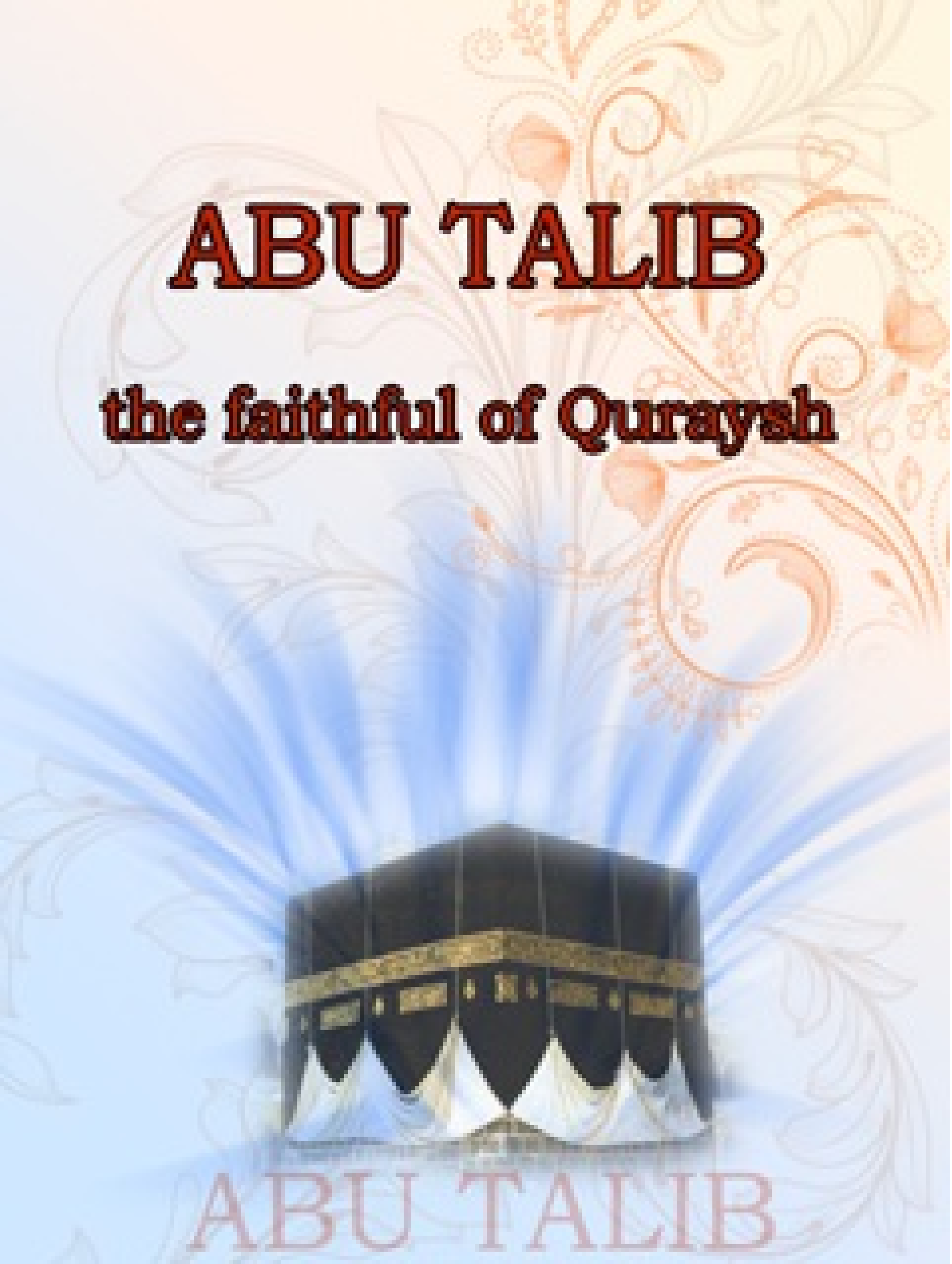

ABU TALIB
the faithful of Quraysh
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بسم الله الرحمن الرحیم

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THE BELIEVER OF THE PHARAOH'S PEOPLE

In the name of Allah, the Beneficent, the Merciful

And a believing man of Firon's people, who hid his faith, said: What! will you slay a man because he says: My Lord is Allah, and indeed he has brought to you clear arguments from your Lord? And if he be a liar, on him will be his lie, and if he be truthful, there will befall you some of that which he threatens you (with); surely Allah does not guide him who is extravagant, a liar. ۴۰:۲۸

And he, who believed, said: O my people, follow me, I will guide you to the right course; O my people, this life of the world is only a (passing) enjoyment, and surely the hereafter is the abode to settle. Whoever does an evil, he shall not be recompensed (with aught) but the like of it, and whoever does good, whether male or female, and he is a believer, these shall enter the garden, in which they shall be given sustenance without measure. And, O my people! how is it that I call you to salvation and you call me to the fire? You call on me that I should disbelieve in Allah and associate with Him that of which I have no knowledge, and I call you to the Mighty,

the most Forgiving; No doubt that

what you call me to has no title to be called to in this world, nor in the hereafter, and that our turning back is to Allah, and that the extravagant are the inmates of the fire; So you shall remember what I say to you, and I entrust my affair to Allah, Surely Allah sees the servants. So Allah protected him from the evil (consequences) of what they .planned, and the most evil punishment overtook Firon's people. ۴۰:۳۸-۴۵

The Holy Quran

Dedication

!To you; O the Prophet of humanity

[To you; O the hero of Islam![۱

!To both of you, who are but one soul

To your exaltedness I offer this book, which is the least effort of him, who failed yet to support the religion�the religion to which you had devoted yourselves�the religion, .to which the history had been unfair � the religion, which the historians had wronged

To you I offer it hoping to be near to Allah and to you in a day where nothing will be of .use except that who comes to Allah with a heart free from evil

.A.H ۲۸/۸/۱۳۷۴

.A.D ۲۲/۴/۱۹۵۵

Abdullah al-Khunayzi

THIS BOOK

I have spent of my life, in order to write this book, a year or about a year since the first letter I put on the paper until the last point of it.[۲] During this period of time there was much search and research. Also there was some of time not so little elapsed without researching or writing a thing. Besides this and that�the time assigned to .this book was not more than an hour a day

What I mentioned here was not so important and I didn�t intend to but I wanted to refer to that I visited Lebanon in the summer of ١٩٥٦ and I presented this book to my friend Professor Boless Salama to write a foreword to it�a mere foreword that was to be away from any personal relations and not to pay any attention to other than the book itself. Upon this we agreed and he wrote this foreword, in

.which he criticized the book and referred to its defect concerning the linguistic usage

.The impartial criticism didn't fruit but good

Hence I found enough time to examine the book again. I discovered some mistakes and I reworded some points. I quoted something else from the resources I referred to. I added something to some subjects that I thought it was required to show the .(truth fully especially in the chapter of (At the threshold

Before this and that I don�t pretend that I am infallible and perfect. This is my utmost trying and I hope it will achieve the aim. If there are some defects, they are .definitely unintended

.The content of Allah is our intent

.A.H. � ٢٠/١٢/١٩٥٧ A.D ٢٧/٥/١٣٧٧

The author

FOREWORD

By: Professor Boless Salama

Between al-Qateef[٣] and me there is a connection. The cause of it is the epic of (Eid al-Ghadeer), which I have written about Imam Abul Hassan (Ali), and this book is about the father of Imam Ali. I have talked in the epic about the virtue of Abu Talib, the notable sheikh of Quraysh,[۴] who secured the Prophet (s) against his enemies .and now I am just to preface this book with a swift word talking about the book itself

The author began his book with showing the crimes of the Umayyads and refuting the accusations they ascribed to the Prophet's family. Neither he failed nor his pen became confused. And it was no wonder because whoever took the side of Abu .Turab[۵] would be powerful

The son of the castle of al-Qateef knew that he

was in a fort, against which the enemies were so active but they always were the .weak and the fort was steadfast along the time

It was well-known that the author arranged the accusations in a skilled way and he exaggerated them in order to show their atrocity and to show the ugliness of the lies fabricated against the Prophet's family. In spite of his rush, the enthusiasm of the youth and the leap of his pen, nothing escaped him to follow the sayings of the great .historians and the masters of Hadith and eloquence

I think that the preface �At the threshold� was the defending-attacking front. The author thought to gather the fabricated lies, which collapsed easily and to show the opponent as band of Negro pigmies to let the greatness of Imam Ali shine like the light .when the clouds dispelled

As for the chapter following the preface, which was called �A house�, the author repeated in it well-known sayings. He was not to be blamed for that because he wanted to pave the way for showing the personality of Imam Ali. He brought this .personality out as the axis of Quraysh and it was really so

How nice it would be if he used a language better than the elegant style he used in describing the different scenes of the life of the man (Abu Talib). His eloquence didn�t ripen yet like most of the rising youth, but this branch, which grew on a large tree that gave much to the Arabic language, promised to give

.ripe fruits in the near future inshallah

The author did well when he showed the personality of Sayyid al-Batha� ibn Shaybatul Hamd[۶] and cleared it, then he spread it throughout the chapters of the book and so the virtue of the guardian of the Prophet (s) grew side by side with the growth of the Prophet himself. The orphan (Muhammad) lived under the wing of his uncle (Abu Talib) when child and young. When the sun of the orphan shone, the uncle walked in its light. He was so loyal to his nephew; the son of Abdullah. He strived to .(sacrifice his money, his sons and himself for the Prophet (s

In order to be fair to the author, we had to acknowledge that he was so skilled in his analysis. What confirmed this was his choosing and analysis of the verses said by Abu Talib that proved his faith, although he (the author) criticized the poets, whom the poetic license led them to say what they didn�t want. He pleaded with a saying of .(one of them: (They may find something beautiful even though it isn�t

But the virtue of the poetry appeared in what he chose of the verses of the father of :Abu Turab in the chapter of �Ash-Shi�b and as-Saheefa�[۷] where Abu Talib said

,They hope we give up but they will get nothing

.We strike and stab with our sharp swords

To the last of his verses, in which the firm faith, the burning heart and the furious � .sword mixed together

Our friend didn�t miss the

scientific classification in his book. You would see him detailing the evidences of Abu Talib�s virtue during his life, when he was about to die and when he was dead. Then the author talked about what happened after his death. He proved the witness of the Prophet, Imam Ali and the Prophet�s family about the faith of Abu Talib.

I thought that if the author had become a lawyer, he would have been among the leading group. He had good qualities of comparing and concluding. He could easily move from the premises to the conclusions and this would make him successful.

After all I am not to study and analyze because this is the job of the readers and the critics but just to preface a word about the book. The author could arrive at the aim he approached to; he researched, analyzed, refuted and defended.

The many advantages of the book might intercede for the few defects occurred in the wording but the form wouldn�t affect the essence. In this book there were many pearls and a few shells.

I think that in saying my opinion about the book I am nearer to fair severity than to flattering. Yes, between me and al-Qateef there is friendship but the truth is worthier to be said.

Boless Salama

Beirut

۲۵/۲/۱۳۷۶ A.H.

At the threshold

part ۱

I am now before a man�s biography, which the fancies played a great role to distort. The mercenary pens deviated from the way of rightfulness and threw a thick cover over the truth, exactly like what they did to every clear and

.shiny truth, just to defame and distort this great personality

I am before a man, whose biography left prominent lines in history. He was one of the mujahidin, who stood in the first front. He was one of those, who supported the true .principles and supported the prophets and the guides of the humanity

A man, who supported the straight belief while all the hearts turned aside from him and all the eyes looked askance at him. Those hearts and eyes scattered grudge, quivered with serious enmity, warned of resistance and disobedience to put out this fresh burning torch�some hands stretched to do away with this (new prophet), .whose light had cured the sore-eyes

But this strong fort (Abu Talib) stood up to them towering, showing his powerfulness and challenging their reckless will. And then they turned back empty-handed. The grudge increased in the hearts against this supporter but it was as the grudge of the .horses against the bridles

A man, who watered Islam when it was a seed in a barren land, guarded it against the wind when it was soft and tender and then took care of it when it was young. It grew and became strong. The light spread from it. No enemy could achieve an aim until the loyal guard of this flowing spring left to the better world and until the flowing spring .dried

He was a man, who had a standing in Islam and left a fine impression and an eternal virtue. But the fancies wanted the eyes to be away from him

or to look at him with a wrongful look. They tried their best to fabricate lies against .him in order to distort the truth and to cover the virtue

The age of the caliphate elapsed and it was full of the virtues of Abu Talib; the great man of Islam. The age recorded the exploits of this man and the benevolent hands of .him to give him some of his due

Then the age of monarchy and tyranny came. This illegal authority wouldn�t last except by defaming the hero of Islam, Imam Ali, because the tyrants had extorted the legal right of Ali and his sons and so the biography of his father was one side among others the authority tried the best to destroy thinking that it might destroy the personality of Imam Ali and attempting to turn the people�s attention away from the .matter of extorting his right of the caliphate

The rulers began to hire those of the filthy consciences and the opportunist hearts, who didn�t know a meaning of a virtue nor an end of vice. They would sell their consciences, break the covenants and promises, change the truth into falsehood, show the falsehood as true and sell their religion for a stolen dinar or an extorted property just to achieve their low intents, to satisfy their filthy consciences and to .obtain the contentment of the rulers

Such people wouldn�t be able to live except under the darkness because the bat wouldn�t fly during the brightness of the daylight. They wished the night to be

.so long so that the stage would be free for them alone

The fancies played the role, changed the course of history and wanted to overthrow the present situation so they exploited the mercenaries to fabricate traditions according to the wishes of the rulers until fabricating traditions became salable in the market of the state at those days. Many fabricators, whose hearts were full of aftermaths of the pre-Islamic age, began their attempts to destroy the religion in .order to satisfy the rulers

This black market was based upon three things; hiding the virtues of Imam Ali, fabricating traditions against him and turning the Quranic verses concerning him to the others and turning the verses concerning the others to him and thirdly ascribing .fabricated virtues to the other companions

The (merchant) Mo�awiya[٨] encouraged this market to work for the benefit of him. It was the cornerstone of his rule. He followed every means to strengthen his rule especially when he saw the people believe whatever he fabricated for their faith was flickering and the religion didn�t reach farther than their tongues. Their old party spirit didn�t accept the new religion yet, the fancies were still ready in the chests, the .personal hopes prepared to leap and the gold of Mo�awiya reigned in the hearts

Those of the black aims and bad fancies followed this way because they found that it .satisfied their greed

The opportunist Mo�awiya found them as a tractable mount so he put those heavy loads upon their backs. They obeyed whatever he wanted and when he didn�t

.want, they themselves tried to flatter him

He wrote to his governors: (We will never forgive anyone, who narrates something [about the virtue of Abu Turab or any of his family).[٩

The orators hurried to respond. They began to curse Ali (s) on every minbar throughout the state. They declared their quittance from him and began to defame him and his family. The minbars, upon which Imam Ali was cursed, were more than .seventy thousand ones

The public responded to the orators and believed them. You may estimate how many men sitting before each minbar of those seventy thousands and how many women and children were behind each one of those men, who certainly would listen to his sayings as he listened to the orator�s sayings. Their flesh would grow with those .fabrications and their blood would flow in the veins with them

Then Mo�awiya wrote to his governors: (Don�t accept any witness of the followers of Ali or his family)[١٠] to tighten the grip around the Shia, to disgrace them and to let them be liable to the oppressions of their enemies and to be a target for their arrows. Then Mo�awiya assigned great gifts and high positions for whomever narrated .traditions ascribing virtues to Othman and his companions

Once again he wrote to his governors: (Criticizing Othman increased and spread in every country and every side. When this book reaches you, invite people to narrate traditions talking about the virtues of the companions and the first caliphs. Don�t let any tradition narrated by any Muslim about the virtues

of Abu Turab unless you fabricate same virtues to be ascribed to the companions. This will make me delighted and will refute the virtues of Abu Turab and will be harder [to them (the Shia) than to mention the virtues and favors of Othman).[١١

As soon as the book reached the hearings, the imaginations flew to invent news and to create traditions, some of which ascribed untrue virtues to the companions and the .others defamed Ali (s) and this was the main aim of the fabricated traditions

We are not in need of saying or referring to the value of this muchness of traditions whether those that ascribed untrue virtues to the companions or those that defamed Ali (s). They were full of excessiveness, ridiculous ignorance, deadly grudge and malicious enmity. Neither these traditions nor those had any value and they wouldn�t resist the hammer of criticism for a moment. They were born illegally and .built upon a base of salt so as soon as moisture reached it, it melted

But the situation of the ruling authority at that time and the decrees issued by the (merchant) Mo�awiya were the active cause of activating this market, whose goods didn�t face any recession. Mo�awiya looked forward to gain great (material) benefits from this market at the expense of the religious and moral principles. Those fabricated traditions were lectured from upon the minbars and were given to the teachers to be learnt by the children, who memorized them as they memorized the .verses of the holy Quran or better

Hence those

traditions became more spreading, more current and more effective and on the other side the profit would be more inclusive that each of the factory keeper, the exporter and the importer would get his share according to the commercial language. So the creator of the tradition, the speaker, the teacher and whoever surrounded them .would share in the profit

The (great merchant) Mo�awiya wrote to his governors throughout the state: (See if it is proved that someone loves Ali then you are to remove his name from the register [of the treasury and to omit his livelihood).[١٢

He wasn�t satisfied with this severe pursuit, flagrant challenge and this economical war until he wrote another book saying: (You are to torture whomever you accuse of [supporting those people (Ali and his family) and to tear down his house).[١٣

part ٢

And thus he pressed the blockade much more than before. He threatened every one showing a bit of love to this man and his family. Merely showing a bit of affection to these people by anyone would make that one face a bitter war. He would never be forgiven. He would be liable to every kind of aggression. His name would be omitted from the register of the divan. He would be prevented from his livelihood. He wouldn�t be equal to the other people. He had no right of option. He didn�t have to think with his mind. He would have to be unfree puppet driven without will or thinking. He would live without dignity or sense of honor, surrounded

with danger, waiting for torture or for his house to be demolished upon his head at .any moment

Mo�awiya wouldn�t be satisfied with issuing those unjust orders, which killed the social justice, but he chose the ones, who would carry out those unjust orders. He appointed his illegitimate brother Ziyad bin Abeeh[۱۴] as the governor of Iraq to increase the pressure against the Shia because Ziyad knew them well for he had been [near them before the grudge reigned in his heart.[۱۵

Mo�awiya used every means to sell and buy these goods. He was that opportunist dealer, who didn�t leave any opportunity unless he would exploit it for his private .interest selfishly

Bribes, gifts and positions were insignificant prices to buy with them many consciences put forward in that black market! So it was easy for him to conclude a .deal every day to by a conscience, to sell a covenant and to do away with a belief

Since the aim of all that was to fight Imam Ali to extort his right and to sit on the throne, so he would direct his action towards Ali himself. He would commit everything in order to achieve his aim even incredible things. He wouldn�t refrain from announcing among the people of Sham,[۱۶] who didn�t differentiate between the she-camel and the he-camel, that Imam Ali didn�t offer prayer and that it was he, who shed Othman�s blood and that they (the people of Sham) had to revenge .Othman on this bloodshedder

No faith, no morals and no human qualities would make this

man (Mo�awiya), who was free from all those good qualities, refrain from following his prevailing fancy. He gave free reign to his fancy and let it play its unruly role, diversify in committing abominable actions and no one to restraint, exceed in fabricating and no one to deny, exaggerate in lying and no one to prevent and pride upon unrightfulness and no one to be angry!

If someone was impudent, he would do whatever he liked!

He called for Samara bin Jundub,[١٧] who was one of the traders of Hadith, and gave him one hundred thousand dirhams in order to fabricate a tradition showing that the following Quranic verses referred to Ali: (And among men is he whose speech about the life of this world causes you to wonder, and he calls on Allah to witness as to what is in his heart, yet he is the most violent of adversaries. And when he turns back, he runs along in the land that he may cause mischief in it and destroy the tilth and the stock, and Allah does not love mischief?making. Quran ٢:٢٠۴-۵) and that the following verse referred to Abdur Rahman bin Muljam:[١٨] (And among men is he who sells himself to seek the pleasure of Allah. Quran ٢:٢٠٧)

Samara might find that this price was not enough for distorting one verse so how about tow verses! Mo�awiya began to bargain with him. He offered him another hundred thousand dirhams�but all that was just a price for distorting one verse. They went on bargaining until they

agreed upon four hundred thousand dirhams and then Samara narrated this tradition.
[[۱۹

And thus with the wealth of Allah the saints of Allah were fought, with the wealth of Islam, Islam was attacked and with the wealth of the Muslims, the sanctity of their .high belief was distorted

Mo�awiya thought of hiring some people to fabricate traditions defaming Ali so he chose some of the Prophet�s companions and some of their successors, who were respected by the public and had sanctity because of their companionship with the [Prophet (s), in order to be believed when fabricating traditions.[۲۰

Among those, with whom he concluded a bargain, were Abu Hurayra, Amr bin al-Aass, the adulterer al-Mugheera bin Shu�ba and Orwa bin az-Zubayr.[۲۱] They created odious news to defame Imam Ali (s) and to declare acquittance from him in return for bribes given to them by Mo�awiya to satisfy their greed and to encourage the others .to do the same as ibn Abul Hadeed, the author of Sharh Nahjol Balagha said

Every one of them tried his best to fabricate traditions. Az-Zuhri mentioned a tradition narrated by Orwa bin Zubayr saying: �Aa�isha (the Prophet�s wife) said to me: �Once I was with the Prophet when al-Abbas and Ali came. The Prophet said: O �.Aa�isha, these two men will die unbelievingly

There was another tradition narrated by him also saying that the Prophet had said to Aa�isha: �If you like to look at two men of Hell, look at these coming men.� [Aa�isha said: I looked and found that they were al-Abbas and Ali!�[۲۲

Amr

bin al-Aass, who was Mo�awiya�s friend and partner in his doings, narrated a tradition that he had heard the Prophet (s) saying: �The family of Abu Talib are not [my guardians but my guardian is Allah and the good believers.�[٢٣

When Abu Hurayra came to Iraq with Mo�awiya in the year of aj-jama�a[٢٤] (the unity), he came to the mosque of Kuffa and was surprised with the great crowd of people, who had come to meet him. He knelt on his knees and hit his bald head many times saying: �O people of Iraq, do you pretend that I ascribe lies to Allah and his apostle to burn myself in Hell?[٢٥] By Allah, I had heard the Prophet (s) saying: �Every prophet had a sanctum and my sanctum is in Medina; from Eer to Thour.[٢۶] Whoever corrupts in it, a curse of Allah, the angels and all the people will be upon him.� And I swear by Allah that Ali had done corruption in it.� When this saying reached .Mo�awiya, he gifted Abu Hurayra and appointed him as the wali of Medina

When Hurayz bin Othman was dying he mentioned Ali to end his life with this saying: �It was he, who violated the sanctum of the Prophet until it was about to collapse.�[٢٧] It was not strange of him after his saying: �The Prophet, when he was [about to die, ordered that Ali�s hand was to be cut.�[٢٨

We don�t know! Perhaps Ali was, according to Hurayz�s opinion, one of the nightly thieves as the dissolute king

al-Waleed bin Abdul Melik said when he mentioned Ali: �Allah may curse him. He was a thief and a son of a thief.� The people became astonished at his grammatical mistakes and his ascribing thieving to Imam Ali (s) and said: �We don�t know which of them is more astonishing.�[٢٩]

And thus those people tried to diminish those high tops to the lowest slopes!

We may ask Hurayz about his thought of Abu Bakr, the first caliph of the Muslims after the Prophet (s), when he didn�t carry out the order of the Prophet to cut Ali�s hand!

That war was kindled by Mo�awiya. He supplied its fuel with the monies of Islam and the Muslims. He extorted the monies from their possessors and gave them to others in return for a tradition they fabricated, a virtue they created and ascribed to so and so, a true virtue they hid or a Quranic verse they distorted (�to alter the words from their places�).

Besides this war there was another war. It was the pursuit of everyone, whose heart had a bit of love to Ali or whose tongue murmured in praising him or mentioning him favorably. Whoever was found to be of those would be given the option to choose between the sword and the acquittance from Ali.

Hujr bin Adiy and his companions had showed the great example of sacrifice for the sake of the deep-rooted belief and the true faith, which would never be bent before the wind or be frightened by the assaulting sword.

Mo�awiya, who bought the

rule of the Muslims and changed the caliphate into a hereditary monarchy, was not of that kind that his excessiveness of abusing Ali would be prevented by anything. He wanted it to be a lasting heresy recorded by the time every day with dark letters to be .fixed in the history of this perfidious tyrant

It was mentioned that some of the Umayyads advised Mo�awiya and said to him: �You have got what you want. Don�t you stop cursing this man (Ali)?� He said: �No, by Allah, until the child grows and the adult becomes old with it and until no one [will mention a virtue of him.�[٣٠

Mo�awiya wasn�t satisfied with cursing Ali but he exceeded to degrade the sanctity .of the Prophet and his prophecy

Mutrif bin al-Mugheera bin Shu�ba said: �I came with my father to Mo�awiya. My father talked with Mo�awiya and then he came to tell about him. He became astonished about him. One night he came and refused to have his dinner. I found that he was very sad. I thought that something might have happened to us or to our business. I wait for a moment and then I asked him: Why are you unhappy tonight? He said: O my son! I came from the most malicious and the most unfaithful one. I said: what happened? He said: I said to him (Mo�awiya) when we were alone: �O amirul mo�mineen, you have achieved your aims. Why don�t you do justice and good? You have become so old. You may pay attention

to your brothers of the Hashemites and take care of them. By Allah, they have nothing today that you may fear!� He said to me: �How far! The man of Taym[٣١] ruled and wronged and did what he did. By Allah, as soon as he died, his mention died with him. People may remember him and just say Abu Bakr. Then the man of Adiy[٣٢] ruled for ten years. As soon as he died, his mention died with him. People may remember him and say Omar. Then our brother Othman ruled. No one had lineage like him. He did what he did and people did to him what they did. As soon as he died, his mention and what happened to him died with him. But the man of Hashem;[٣٣] everyday his name is announced five times (I witness that Muhammad is the messenger of Allah). So [which thing will last after this? May be buried their mention!�[٣۴

part ٣

Could we say anything after this saying of Mo�awiya, whom the mention of the great Prophet (s) on the minarets hurt him bitterly and pierced his mind like the arrow whereas he controlled the affairs of the Muslims and extorted their rights under the ?name of the Islamic caliphate, which he changed into unjust monarchy

How could we be astonished at a man or a saying that made al-Mugheera, who was an adulterer and perfidious,[٣۵] so angry to a degree that his son noticed the signs of his anger as if something important happened to them or to

their business although that nothing would affect al-Mugheera other than deposing him from a position or losing some money? But in spite of his wickedness he couldn�t tolerate the blasphemy of Mo�awiya and his defaming the Prophet (s).

We don�t have to waste the time in tracking Mo�awiya�s sayings and doings, with which he resisted the Prophet (s) and contradicted him intendedly and that would make Mo�awiya out of the sphere of Islam. Islam is belief, saying and doing. Mo�awiya contradicted the all without being satisfied with one side away from the others.

If we follow the pen to track everything, we will go far away from the subject but we think it is better to let the reader refer to al-Ghadeer vol.١٠, which has a wonderful conclusive discussion. It mentions many of Mo�awiya�s breaches, which he committed intendedly and insistingly with bitter challenge and sarcastic mockery. The reasons behind that were latent spite, inherited polytheism, opportunist policy and barefaced enmity that he had inherited from the Umayyad house and from the polluted pre-Islamic environment against the honored Hashemite house with its great guiding leaders and chiefs.

That dark age passed to be replaced with a darker one. An age came and cursing Ali became a rubric, which the fancies tried the best to made firm in the hearts. If once the public speaker forgot to curse Ali (s), he would be taken from every side by shouting and crying of people: The Sunna! The Sunna! He would know then what a mistake he did and what a

!Sunna he left

Mo�awiya had engraved in every heart of every Umayyad, whether in lineage or in tendency, this word, which would make the mountains crack and the heavens split, with which the speakers had to end their speeches of the Fridays: �O Allah, Abu Turab unbelieved in Your religion and kept people away from Your way, so curse him [with lethal curses and torture him with painful torture!�[۳۶

It was not removed from the hearts or forgotten by the mouths except during the .reign of Omar bin Abdul Aziz, the ascetic caliph

But between the two ages there were many shameful sins and crimes and dark events that left bad consequences, changed the history and darkened the bright face .of rightfulness

The age of the perfidious tyrant, al-Hajjaj-the student of Mo�awiya-would never be forgotten at all. It was full of incredible crimes and calamities. He supported the oppressive construction of Mo�awiya and added to it many bricks that raised it high. Al-Hajjaj let his sword exceed with the necks of the Shia. He killed so many people patiently. He killed people without any guilt but just for suspicion and accusation. He !committed crimes that were like the legends

[It was but a pray of Imam Ali when he prayed to Allah against the people of Iraq.[۳۷

Al-Hajjaj was full of grudge against Imam Ali and he satisfied his filthy conscience, fury grudge and serious spite by cursing Ali and ordering people to curse him as his .teacher Mo�awiya did before

One day a man met al-Hajjaj in his way and said

to him: �O emir, my parents had wronged me when they named me Ali. I am poor and needy. I am in need of your help.� This begging provoked al-Hajjaj�s latent spite and the dregs of his mean soul. He changed the man�s name and gave him a job.[٣٨]

Al-Hajjaj wanted to reward Abdullah bin Hani for he had participated in his battles. He decided to marry him to the daughter of Asma� bin Kharija, the chief of the tribe of Fazara and to the daughter of Sa�eed bin Qayss al-Hamadani. He threatened the first with the whip and the second with the sword if they refused so they obeyed and married their daughters to Abdullah bin Hani unwillingly. What a legal marriage the emir of the Muslims performed!

After that al-Hajjaj began to remind Abdullah of what favors he did him. And suddenly this man stood up in front of al-Hajjaj to defend his favors by saying: �O emir! Don�t say that. We also have virtues that no one of the Arabs has.� Al-Hajjaj said: �what are they?� He said: �Amirul mo�mineen Abdul Melik was never abused among us at all.� Al-Hajjaj said: �By Allah, it is a virtue.� He said: �Seventy men of us participated with Mo�awiya in the battle of Siffeen and no one of us supported Ali except one and he was, as I know, a bad man.� Al-Hajjaj said: �By Allah, it is a virtue.� He said: �No one of us was asked to abuse and to curse Ali unless he did

and added to Ali Hassan, Husayn and their mother Fatima.� Al-Hajjaj said: �By Allah, it is a virtue.� He said: �No one of the Arabs has beauty and prettiness like us.� But al-Hajjaj didn�t consider this as a virtue because the sayer had so an ugly smallpoxed face, a swollen head, a slant mouth and a squint in his eye. [٣٩]This face was an opposite evidence for the virtue that al-Hajjaj stinted to offer. He laughed and said: �O Abu Hani, as for this, please let it aside!�[٤٠]

Mo�awiya reached what he had hoped. Abusing and cursing Ali continued as a heresy, with which the child grew up and the adult became old, but he couldn�t distort the essence of the truth as he wished for. (Allah will perfect His light, though the unbelievers may be averse).

The sinful successors of those wicked ancestors came and diversified in creating heresies as their mean consciences wished.

Khalid bin Abdullah al-Qissri ascended the minbar in Iraq, when he was the emir during the reign of Hisham bin Abdul Melik, and cursed Ali by saying: �O Allah, curse Ali bin Abu Talib bin Abdul Muttalib bin Hashem, the son-in-law of the messenger of Allah and the father of Hassan and Husayn.� Then he came to people drunkenly, where he created a new heresy when he cursed Ali in a way that couldn�t be interpreted to refer to other than him because he used full names and he asked people: �Did I surnamed?�[٤١]

Another time he repeated the same odious image of Mo�awiya

when he dared to defame the great Prophet (s). He followed the same heresies of Mo�awiya, walked after his deviation and in that vicious soil, in which the cursed .tree-the Umayyads-grew, he was brought up and was enslaved

Another time, after cursing Ali in his speech to the people in one Friday and when he wasn�t satisfied with that unless he would prejudice the Prophet, he said: �By Allah, the Prophet employed him (Ali) and he knew well what kind of man he was but �!because he was his companion

Do you see how he dared to criticize the Prophet, the holiness of the mission and the infallibility of the prophecy? He considered the Prophet as an ordinary man acting according to his passion and fancy without caring for rightfulness and truthfulness. This was enough to drive the sayer out of the sphere of Islam. He defamed the Prophet (s) just like what Mo�awiya had done before. Sa�eed bin al-Mussayab, who was famous of his deviation from Ali, was present. He felt sleepy for a moment when Khalid said his saying. He opened his eyes and he was terrified. He asked: �Woe unto you! What did this malicious say? I saw the tomb split and the Prophet said: You are [lying, o you the enemy of Allah!�[۴۲

With these ignominious deeds and with this obscene style, which was far away from morals and humanity, they resisted the rightness, which they saw that it would prevent them from achieving their mean pleasures and would prevent them from the seats

!of the rule but definitely they would hold the seats of Hell

History is full of such shameful deeds and if one wants to track them, he will be tired. But it is painful when you find that the leaders of the umma, who were called amirul mo�mineen[۴۳] or the caliphs of the Prophet sometimes, were either freed captives, hypocrites, stealers, adulterers, drunkard, deviator or dissolute�to the end of this .empty circle of the corruption of those mean walis

Mo�awiya the freed captive was amirul mo�mineen, Yazeed the drunkard was the caliph of the Prophet, Marwan the deviant and the son of the deviant was the caliph of the Muslims�until the turn of the tyrant Abdul Melik, Yazeed the deficient and .Marwan the donkey

Then we come back to find that these false sayings, fabricated traditions, distorted speeches and biased interpretations come out from lips saying: (We heard the .(�messenger of Allah saying

We searched for those of that falseness and fabrication and what a painful thing it was! We found that it was them, who were called the Prophet�s companions. This companionship was considered as an impregnable fence surrounding this falseness and guarding that fabrication and as a protector covering those bad deeds and denied !doings

part ۴

Whoever tried to cross this fence or to remove that cover would be accused of trespassing the rightness, talking about the Prophet�s companions with what was impermissible, being envious trying to deny their right of sacred companionship, whereas the truth was that those people had lowered themselves to the level of the

stupid beats and they demolished with their own hands that high structure, destroyed with their picks the fence, which was constructed to protect them and tore with their fingers those ragged covers, behind which they had committed crimes and treasons .away from the eyes thinking that the eyes were sleepy and inattentive

They did whatever they could and received in return for their doings their fees from the wealth of the Muslims and the umma. Didn�t they know that their graves would be set to fire, their foreheads and sides would be branded and their skins would be ?changed into others after being burnt

They got that money, which was scattered by the rulers, who didn�t care but for their thrones. In order to save their thrones, they used every means and spent every thing indifferently without paying any attention except to the results whatever the means was as long as the purpose would justify the means. But in spite of all that, !(they were considered as the leaders of the Muslims and the caliphs of the Prophet (s

In this way they brought the umma to the abyss of deviation, finishing off the live conscience, mocking at the justice, opposing the rightness, devouring what was forbidden, listening to lying and caring for nothing but their selfishness and greed. This one told lies, fabricated and distorted just to take in return for his (business) stolen gold or extorted silver as shameful bribes and that one paid openhandedly and it was not but a mean bait in order to

control the rule and to humiliate the umma with all kinds of torture, disgrace and .punishment

Between this and that there were shed bloods, extorted rights, violated dignities, spread injustice, open sins and extreme poverty. All that was an inevitable result of .that unjust dark age

They passed away after they had foisted into the religion what they liked and ravaged .and corrupted according to their mean fancies, obscene desires and beastly greed

They passed away but the people, who came after them, accepted what was left and considered it as true but if they pondered a little and used their minds to search for the truth, they would discover the defects and the disadvantages of those ones, which might not trouble the clearness of the sphere and might not blacken the bright .face of the religion

They passed away after soiling the face of life and blackening the history. They passed away to be succeeded with others, who complicated the situation and added to the sins what firmed their structure. Among those successors were some, who weren�t satisfied with that falsehood but they exceeded in error and fabrication for there was no deterrent of religion, no watch of conscience, no restrainer from .violating the rightness and no fear from punishment

I expected to find much many lies and fabrications against Imam Ali (s) since the age of Mo�awiya and throughout the ages of the kings of the cursed tree (the Umayyads) as it was called by the Quran and the fabrications created by the mercenaries and those, who followed

the Umayyads or held the same Umayyad tendency but I did never expect that as-Sayooti might tell of such a fabrication when he talked about the reason of the revelation of the following Quranic verse: (O you who believe! do not go near prayer when you are intoxicated until you know (well) what you say) ۴:۴۳.

He mentioned this fabricated lie and he doubled his error by ascribing it to Imam Ali himself. He pretended that Imam Ali, Allah forbid, had said: �One day Abdur Rahman bin Ouff invited us. He served us some food and then he served us some wine. The wine affected our minds. When the time of the prayer came, they advanced me to lead them in offering the prayer. I recited (the sura wrongly): (Say: O unbelievers! I do not worship that which you worship and we worship what you worship) then Allah revealed: (O you who believe! do not go near prayer when you are intoxicated until you know (well) what you say)�[۴۴]

We don�t want to argue with as-Sayooti about the source of the tradition he mentioned or about the fabrication itself, which had contradiction in the different ways of the narration or about distorting the name of that who offered the prayer and inserting the name of Imam Ali in this shameful way in spite of that some of those, who mentioned the tradition, ignored the name and didn�t mention Ali and some others mentioned names of other companions�

We don�t want to argue about this fabrication in any way

but we just want to refer to its apparent collapse and contradiction to the clear .Quranic verses and prophetic traditions talking about Imam Ali

Drinking wine was contradictory to the verse of purification (Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying. Quran ٣٣:٣٣) which there was no any doubt or suspicion that Imam Ali was included in, in fact he was the first, to whom the verse was applied. Drinking wine was also contradictory to the verse of supplication (say: Come let us call our sons and your sons and our women and your women and our selves and your selves, then let us be earnest in prayer, and pray for the curse of Allah on the liars. .Quran ٣:٦١) that made Imam Ali as the same as the Prophet himself

On the other hand it contradicted the certain facts of Imam Ali�s conduct, which no two would disagree upon. He had never been a polytheist since he had come out to existence so how would it be possible that he distorted the verse by reciting (We ?worship what you worship) whereas it addressed the unbelievers

We don�t have to discuss such a shameful collapse with more than to point to it remotely because if we want to track and detail, it won�t be possible to get to the .aim through this book

But we have to point out that someone mentioned the reason of the revelation of this verse and mentioned a person, who

had offered the prayer with the drunken people but someone (!) came to hide the name of that great companion to insert instead of him the name of Ali without fearing the end of fabricating lies and without caring about what would harm the Prophet when it harmed Imam Ali because they were but one self according to the Quranic .verse

Some of the interpreters said, when interpreting the verse, that the intoxication referred to by the verse was not the intoxication of wine but the intoxication of [sleepiness.[۴۵

We track something of what these bad successors of those bad ancestors created to widen the abyss of separation and alienation among the Muslims. Their fabricated lies .weren�t based upon any bit of truthfulness, rightfulness or good will

We track what they wrote unthinkingly to be astonished at al-Ghazali when he .answered someone asking him about cursing Yazeed

The asker said: �Is he, who curses Yazeed openly, to be considered as a transgressor against the religion? Is it permissible to pray to Allah to have mercy upon �?(him (Yazeed

Al-Ghazali answered: �Whoever curses him will be transgressor and disobedient because cursing a Muslim, even cursing the animals, is impermissible. It was mentioned that the Prophet (s) had forbidden that. The sanctity of the Muslim is greater than the sanctity of the Kaaba according to the saying of the Prophet (s). Yazeed was a good Muslim and his order of killing al-Husayn or his contentment about it was not true. As long as that was not certain so it was impermissible to

suspect him of it. Mistrusting a Muslim is haram. If the truth was not well-known, trusting the Muslim would be obligatory, besides that killing was not unbelieving but it was disobeying. Praying Allah to have mercy upon him was permissible and it was desirable because he was one of the believers according to our saying in the prayer: O Allah, forgive the believing men and the believing women!�[۴۶]

Do you see the contradiction and the fraud behind it? Distrusting the Muslim was haram, killing al-Husayn was not unbelieving and the sanctity of the Muslim was greater than the sanctity of the Kaaba according to the Prophet�s saying! Cursing Yazeed was haram but al-Husayn had no sanctity, there was no respect to his blood and no value of what the Prophet (s) had said about him! Killing al-Husayn would not affect the dignity of Yazeed; the caliph of the Prophet and amirul mo�mineen! It didn�t harm his faith! He was included in the saying of the prayer: (O Allah, forgive the believing men and the believing women)!

How odd saying and what a trespass against the truth it was! How warmly al-Ghazali believed in the faith of Yazeed and how zealously he defended Yazeed, the drunkard, the dissolute, the reveler, the reckless, the shameless�!

But killing al-Husayn (s) by Yazeed was the first motive of the disgraceful situation of al-Ghazali, who defended Yazeed so defiantly.

part ۵

It seemed that al-Ghazali had many situations towards defending the imamate of Yazeed bin Mo�awiya. He repeated his situations according to the need or

with no need. He said in another situation: �If it is said: Is it permissible to curse Yazeed because he killed al-Husayn or he ordered to kill him? We say: it was not proved at all, so it was impermissible to say that Yazeed killed al-Husayn or he ordered of killing him and the same was about cursing him because it was impermissible to ascribe a grave sin to a Muslim without inquiry.�[۴۷]

Again he uncovered what was hidden in his conscience. He wasn�t satisfied with defending Yazeed by denying the true evidence, which no one would deny unless he was a reluctant stickler or an idiotic ignorant. Considering Yazeed as innocent of killing al-Husayn was not enough for him because he knew well how much misleading he committed as if he denied that the one was the half of the two.

He came back from another way to defend all of the killers of al-Husayn even if he thought that Yazeed was one of them. He said: �If it is said: Is it permissible to say: Allah may damn the killer of al-Husayn or Allah may damn him, who ordered of killing al-Husayn? We say: It is better to say: Allah may damn the killer of al-Husayn if he died before he repented because he might have died after repenting.�[۴۸]

He discussed the repenting of Wahshi[۴۹] as an evidence of impermissibility of damning in spite of that Wahshi had never got rid of his beastliness[۵۰] for a day and he had ended his life with the wine

until it overcome him completely that he couldn�t sober up.[٥١]

But al-Ghazali in this situation tried his best in order that no curse would reach an unbeliever and a transgressor like Wahshi, Yazeed and their likes. This man, who strove to defend Yazeed and Wahshi and in fact he defended their chief Iblis, curse be upon him, when he said: �It doesn�t matter in not damning Iblis besides other than him�.[٥٢] This man with all these disgraceful situations, with which he didn�t want even Iblis and his grandsons to be cursed, didn�t feel shy when he said his second calamity: �Cursing has more special form like saying: Curse of Allah may be upon the Jews, the Christians, the magi, the fatalists, the kharijites, the Shia, the adulterers, the unjust and the usurers. All of that is permissible.�[٥٣]

One might think that there was much contradiction between the two situations because here he permitted cursing all these groups while there he defended Yazeed and his band of killers of al-Husayn after he thought that it didn�t matter not to curse their master Iblis! But with a little deliberation we find that there is no contradiction. In fact there is a firm connection between the two situations. His permission of cursing the Shia united with his defending Yazeed at the same purpose and aim. Both were the inevitable result and the bitter fruit of the seed of the grudge against the pure family of the Prophet (s).

We weren�t surprised when he put the Shia, the followers of the Prophet�s

family, in one row with the fatalists and the Kharijites and permitted cursing the all because, according to his thought, the all were apostates and no good would be .expected from them and no repentance would be accepted from them

In fact if he declared his inner dregs, he would prefer all the deviated and illegal sects and groups to the Shia just because they were the followers of Ali and his sons and !this was unforgivable crime and unwashable dirt

There was a great difference between the situation of al-Ghazali in defending the low Yazeed when he killed al-Husayn and the situation of aj-Jahidh about this very point. It would be better to quote something of what aj-Jahidh had said about the subject. The following passage came after the passage we quoted before, in which aj-Jahidh had talked about the lie of the year of the unity (aam aj-jama�a). He said: ��then what was committed by Yazeed and his governors and followers, then the invasion against Mecca, hitting the Kaaba by mangonels, violating Medina and killing al-Husayn (s) and most of his family, who were the lamps of darkness and the pillars of Islam, after al-Husayn promised them to separate his followers and to go back to his country or to another place but they wanted either to kill him or that he was to submit to their [rule.�[۵۴

Then he discussed some doings done by Yazeed that proved his unbelieving until he said: ��then see his poetry, which was full of polytheism and unfaithfulness. And what

about striking the front teeth of al-Husayn (s) with the bar, carrying the daughters of the messenger of Allah (s) bareheaded on intractable camels, uncovering the private parts of Ali bin al-Husayn when they hesitated about his adultness; whether he had pubes or not in order to be killed or to be carried with the captives as the commander of the Islamic army did with the captives of the polytheists. And what do you say about the saying of Obeidillah bin Ziyad to his companions: �Let me kill him because he is the remainder of this progeny (the Hashemite progeny) to end this age, to get rid ?of this obstacle and to cut off this genealogy

Would you tell us what all that severity and rudeness did mean after they had quenched their thirst by killing them (al-Husayn, most of his family and his companions) and achieved what they liked? Did that show enmity, bad thinking, grudge, hatred, polytheism, abnormality and unbelieving or show faith and love to the Prophet (s), obedience and true-heartedness? If he (Yazeed) was as we described, he would be deviant and unfaithful. This is the simplest thing to be said about him. The unbeliever is to be damned and he, who forbids cursing the damned, is to be [damned.�[۵۵

We don�t think that we need to comment on the saying of aj-Jahidh. It has a good answer to confute the disgraceful situation of al-Ghazali in his defending the band of injustice, sins, vices and the cursed tree as called in the holy

.Quran

After we saw those shameful words that al-Ghazali, who was given the title of (Hijjatul Islam),[۵۶] uttered without feeling shy or embarrassed, we wouldn�t be surprised if we read his saying: �It is forbidden for the preacher and the others to narrate the story of the murder of al-Husayn and what happened of quarrel among the companions because it leads people to hate and fault the companions, who were the great figures of the religion. The quarrels happened between them were to be interpreted with good will. Perhaps it was a mistake in interpretation the verdicts and [looking forward to the rule and the pleasures of this life�.[۵۷

It was clear why he defended Yazeed and his band with all that misleading and distortion. He forbade mentioning the disaster of al-Husayn. It was a disaster that the humanity had never faced the same and a tragedy that the human beings neither had seen before nor would see the same at all. He considered Yazeed and his band as the great figures of the religion, which wouldn�t be straightened up without them, and .no one would criticize them save a doubtful or a liar

Al-Ghazali here defended every unjust and oppressive one. He even defended Mo�awiya in his situation against Imam Ali (s) that it was not for the sake of the authority or the pleasures of the worldly life although Mo�awiya himself had denied that when he said to the people of Kuffa: �O people of Kuffa, do you think that I fought you for the sake

of prayer, zakat and hajj where I knew that you offered prayer, paid zakat and performed hajj? But I fought you to have the authority over you and Allah granted me that although you were unwilling. Know well that any money seized and any blood shed in this sedition will be in vain and every condition I stipulated will be under my feet.�[٥٨]

We don�t have to stay long with every fabricated lie al-Ghazali said in his book Ihya�ul Oloom, which was full of foolishness, lies, deviation and deceit. We just wanted, by showing these examples, to give a clear image about those men, with whom the Islamic umma was afflicted, whereas they were just traders of the worldly life trading under the name of the religion. If it was not so, ibnul Arabi wouldn�t say: �Al-Husayn was killed by the verdict of his grandfather (Muhammad).�[٥٩] He thought that Yazeed was the legal imam and al-Husayn revolted against him and hence killing al-Husayn was the legal punishment according to the Sharia of his grandfather!

Ibnul Arabi was different from al-Ghazali in his frankness. They agreed upon the thought and the aim but the second offered the poison mixed with what he thought as honey� and the other offered it barely; its appearance showing its inner malice and wickedness.

Ibn Khaldoon wasn�t satisfied to defame one of the pure Prophet�s family rather than the others so he released his thundering word: �Ahlul Bayt[٦٠] deviated with beliefs they invented and jurisprudence they adopted by themselves�and all of that was invalid.

The Kharijites also deviated with things like that but the public (they mean, when saying the public, the Sunni sects) didn�t pay any attention to their beliefs. In fact they denied them and slandered them so widely. We don�t know anything about their beliefs and we don�t read their books, which are not available except in their countries. The books of the Shia are available in the west (Morocco), the east and Yemen where their state was existing. The same is to be said about the Kharijites. Each sect has its private books and odd thoughts of jurisprudence.�[۶۱]

What a pride of ibn Khaldoon it was when he left aside the jurisprudence of Ahlul Bayt! The imams of Ahlul Bayt (s) hadn�t invented any heresy. If their sayings led to heretical beliefs, as ibn Khaldoon said, they were but derived from the holy Quran, which purified them. So let the Quran be the source of the heresies of Ahlul Bayt!

part ۶

Another pride of ibn Khaldoon: he made Ahlul Bayt equal to the Kharijites, who deviated from the religion, to give a conclusion that Ahlul Bayt had deviated from Islam like the Kharijites according to the Prophet (s), who informed of the deviation of the Kharijites in his traditions.

A third pride of him: he denied and slandered the belief of Ahlul Bayt, which was the essence of Islam, so widely.

Some had exceeded in that until they contradicted the very Sunna, which they used to follow, just because the followers of Ahlul Bayt (the Shia) followed, in order

.not to imitate anything the Shia did

Here we have to show some of those contradictions, which were committed intendedly just because the Shia followed as a prophetic Sunna: the Sunna decided that the tomb must be level, as it was preferable by the Shafiites too, but there were some, who said: �Humping the tomb would be better because leveling the tomb [became as a mark of the Shia.�[۶۲

Al-Ghazali and al-Mawardi said about that: �Leveling the tombs was the legal thing [but when the Shia adopted it, we turned to humping.�[۶۳

The same was about the ring. According to the Sunna, it was to be worn on the fingers of the right hand but there were some, who said: �It was traditional to wear the ring on the fingers of the right hand but when the Shia took it as a token, we began to [wear it on the fingers of the left hand.�[۶۴

By this doing they intended to contradict the Shia, who followed the true Sunna, and .to follow Mo�awiya, who was the first one to wear it on the left hand

Many often you find impudent statements like these: ��but it became as a token of [the Shia and it must be avoided.�[۶۵

[and it leads to be accused of Shiism.�[۶۶��

The believer doesn�t have to imitate Yazeed the cursed, the Shia and the� [Kharijites.�[۶۷

And many often we find that they justified leaving the Sunna aside because (it became as a token of the Shia)! �Leaving the Sunna aside is a part of the Sunna if it is

taken as a token by the heretics, like wearing the ring on the right hand. Actually it was a part of the Sunna but when it became as a token of the unjust heretics, the Sunna imposed to wear the ring on the finger of the left hand in our time.�[۶۸]

And thus contradicting the Shia became as a followed base of the Sunna and a heresy, with which the true Sunna was contradicted, and no one denied that! Some said when talking about imitating the Shia: ��and hence some of the jurisprudents thought of leaving some of the preferable rituals, if they were tokens of them (the Shia). Even if leaving them (the rituals) was not obligatory, but performing them would lead to imitating the Shia and so the Sunni wouldn�t be distinguished from the Shia. The benefit of distinguishing from them in order to dissent and contradict them was greater than the benefit of that preferable ritual.�[۶۹]

The questions are crowded and the question marks are many about these thoughts, which contradict the Sunna, resist the Sharia and wrong a faithful sect, which has no guilt except following the principles of the true religion, the orders of the holy Quran and the Sunna of the great Prophet (s) and submitting to the principles of the Pure family of the prophet (s).

Was that contradiction a part of the Sunna? Would they contradict every doing done by anyone, who didn�t comply with their doings and sayings or it concerned the Shia only or in another word, it

concerned Ahlul Bayt, who was one of the two weighty things the Prophet had left that whoever kept to would be guided, whoever stuck to would be saved and ?whoever opposed would be perished

?Was the Sunna of Muhammad capable of being distorted and changed

Wasn�t what Muhammad (s) permitted lawful and what he forbidden unlawful until ?the Day of Resurrection

What would be the answer to that who said: this thing was a part of the Prophet�s Sunna but I forbade it in order that we are to be distinguished from the followers of ?Ahlul Bayt

The Shia offer the prayers, give the zakat and not only do the obligations but also they do many of the mustahabb[٧٠] duties in order to obtain the contentment of Allah, so does whoever wants to contradict them have to leave all what they offer and do of the religious duties or does he-at least-have to do something opposite to the true ?Sunna in order not to imitate the Shia

After we knew this bare confession of permissibility of contradicting the Sunna, we found that some had accused the Shia of the same thing! Such situations towards the .followers of Ahlul Bayt were very usual

Thus the Islamic umma was afflicted with such people, who didn�t use knowledge for the sake of rightfulness and to prosper the human beings but they used it as a pick to destroy everything good and as a seed that would give a bitter fruit of separation. They didn�t direct their minds to clear the truth but they tried

.to distort it and all that was because of their greed for positions, ranks and wealth

If we wondered at those, who fabricated traditions and lies or at Mo�awiya and his likes, who bought the consciences, broke the promises, violated the covenants, gnawed the wealth of the Muslims like the camel when gnawing the plant of spring, overcame the umma and extorted its rights, we would wonder much more at these, who added fuel to the fire, and who considered those malicious doings as great deeds that could never be criticized and mentioned those fabricated lies as if they were true !traditions said by the Prophet (s)�Allah forbid

Our wonder at these people wouldn�t be put at an end for they fabricated what they fabricated after they had sold their afterlife, their conscience and their humanity and bought their worldly life. They received the low price; glowing gold and snow-white .silver

As for the buyer, he was a trader, who had nothing to do with virtues or morals. He didn�t know except the low desires, after which he panted following every means whatever the price would be and whatever morals and values he would lose! According to his thought, the end justified the means even if the means would destroy the pillars of the religion and dagger it in the heart and would finish off the last spark .of the human conscience to muffle the voice of justice and to perish its echoes

The opportunist policy they followed was enough to extract all the values and concepts that might

.try to delay their progress towards their low aims

The Abbasid king said near the tomb of the Prophet (s): �The rule is sterile! If he, who is in this tomb, disputes with me about it, I will strike his nose with this sword!� He said this while he was holding the reigns of government, appropriating the rights of the umma and threatening its dignity under the name of the Islamic caliphate, that caliphate, which the true Islamic religion was too far from and calling for jihad to do away with it in order to get it back to the one, who would be well qualified to .undertake that important position

This saying indeed explained the reality of his ancestors and caliphs even though it was not said by other than him but their hearts pulsed with it and their doings .confirmed it

Your heart will be split with pain when you dive into the books, which were put to write the history of one of the ages or to gather the scattered traditions the narrators narrated from the Prophet (s) in order to save the heritage�When we refer to those books in order to research a subject we want to remove the dirt attached to or to see what fabrication adjoined it to distinguish the truth from the falsehood, we find ourselves like a drowner surrounded by the waves from every side and the darkness prevents every ray of light that he can�t see any spark may give him a bit of hope in living. These books

are full of lies, funny superstitions and fabricated traditions. The author knew the truth but he wrote his book for this king or for that vizier or to present it to that notable man in order to gain what satisfied his foolish desire or to satiate his mad greediness. He tried to fill his book with all what would satisfy the fancies of that, whom the book was written for, to get his wage in full. If he didn�t satisfy that one, even if he would discontent Allah and the rightness, he wouldn�t satisfy his .greediness and wouldn�t achieve his expectations

This was the direct reason behind what happened of confusion and flounder. When we refer to a subject in a book, we will find the opposite in the other book until the .researcher becomes unable to see his way

Hence we found that an author wrote down an idea in this book whereas he opposed and contradicted it so strongly in his other book. That was because each book was written according to the fancy of the one, whom the book was written for. When he wrote the other book for the other one, whose desire and fancy contradicted that one�s fancy, the subject here would be different and the clear truth there would be !falsehood here undoubtedly

part ۷

We don�t want to show examples in order not to be far away from our subject, [which we want to pass this threshold to get to.[۷۱

But here we present one example to show the confusion and the flounder

existed just to satisfy the fancies and desires of some figures even if the truth would .be distorted, the reality would be denied and the rightness would be violated

No one would deny that the Prophet (s) had cursed al-Hakam bin Abul Aass and his progeny, and would a carrion produce but stinks? The Prophet (s) said when al-Hakam brought his son Marwan, who had just been born then: �He is the deviant and the son of the deviant. He is the damned and the son of the damned.�[۷۲]

Aa�isha (the Prophet�s wife) said that the Prophet (s) had cursed al-Hakam while Marwan had been not born yet, so Marwan was a leftover of the curse of the Prophet .((s

The Prophet (s) had expelled al-Hakam from Medina. When the Prophet (s) went to the better world, Abu Bakr and then Omar became the caliphs. When someone came to them interceding for al-Hakam, they refused and scolded him severely. They said: �Do we safeguard whom the Prophet had expelled? Do we untie a knot that the Prophet had knotted?�[۷۳]

Omar said when Othman had interceded for al-Hakam: �The Prophet (s) had expelled him and you ask me to let him be back! By Allah, if I let him be back, people will say that Omar changes the age of the Prophet (s). By Allah, if I am split into two like the palm leaf, it will be better to me than to contradict an order of the Prophet! O ibn Affan,[۷۴] beware of asking me for this again after

[this day!�[۷۵

No one might think after all that that ash-Shihab al-Khafaji would come to talk about [the repentance of al-Hakam and about his interior sincerity.[۷۶

Then who, without the money of Mo�awiya, would talk about the faithfulness of Abu Sufyan, who was the bitter enemy of the Muslims and the Prophet of Islam and who ?didn�t become a Muslim except when he was obliged to

Al-Abbas brought Abu Sufyan to the Prophet (s) after insuring his life. The Prophet (s) said to him: �Woe unto you Abu Sufyan! When will you believe that there is no god but Allah?� Abu Sufyan said: �How merciful, patient and generous you are! By Allah, �.I think if there was another god besides Allah, he would suffice me

The Prophet (s) said: �Woe unto you Abu Sufyan! When will you believe that I am the �?messenger of Allah

Abu Sufyan said: �How merciful, patient and generous you are! As for this, I still �.doubt about it

Al-Abbas said to him: �Woe unto you! Declare the shahada or your head will be [cut!�[۷۷

This was the way that Abu Sufyan became a Muslim as it was mentioned by the historians. It was but surrender lest his head would be cut. From time to time he uncovered the dregs of polytheism and grudge deep-rooted inside his conscience and .soul

Once he saw the people walking behind the Prophet (s). He envied him and whispered �!to himself: �Would I gather my assistants against this man again

�!The Prophet hit him on his chest saying: �Allah may disgrace you

Then think of

his answer, which showed what was hidden inside his soul: �I haven�t believed that you are the messenger of Allah until this moment.�[٧٨]

But he even after this moment had never believed nor had faith known any way towards his heart. The bitter thing that hurt him was to hear a statement showing acknowledgement of the prophecy of Muhammad (s). He said to al-Abbas when he saw the Prophet (s) among his great army surrounded by the battalions of the Ansar: �O Abul Fadhl (al-Abbas), by Allah the rule of your nephew has become so great today!�[٧٩]

One day he looked at the Prophet in the mosque with a look full of what his heart had of meanness, grudge, hatred, intriguing and fatal regret that he couldn�t defeat the Prophet to do away with his mission. He said to himself sorrily and admonishingly: �Would I know with what he had defeated me!�

The Prophet (s) didn�t let him wait long when he patted on his shoulder answering: �With the support of Allah I had defeated you.� The Prophet (s) turned over Abu Sufyan�s material account when he thought that muchness would lead to victory and littleness would cause defeat.

As soon as he heard that Othman became the caliph, he came to him asking: �Is there anyone not of your family among you?� When he became certain that the sphere was clear, he said: �It came to you after Taym and Adiy[٨٠] so turn it like the ball and make the Umayyads its pegs. By what Abu Sufyan swears,[٨١]

I am still wishing it for you. Let it be the heritage of your boys. It is but the rule and I [don�t know what Paradise and Hell mean!�[۸۲

Then he went towards the tomb of Hamza (the Prophet�s uncle) to put out a flame of hatred that was still burning inside him. He kicked the tomb and said spitefully: �O Abu Imara, the matter you forced us to with the sword became in our boys� hands. [They play with it.�[۸۳

His soul was satisfied then with what he did more than the day of Wahshi and what [the livers-eater had done.[۸۴

But while you are researching in the books of Hadith, you find a special chapter talking !about the virtues of Abu Sufyan

Those fabricators weren�t satisfied with the false virtues of Abu Sufyan, after his pretense of being a Muslim or being ascribed to Islam by force, until they saw that he had a favor unto Islam! Perhaps this favor was because of his plots against Islam and his fighting against the Prophet (s) in bloody wars! They weren�t satisfied with all of that until they fabricated this bald lie, which was like the baldness of Abu Hurayra where he ascribed this wonder to the Prophet (s): �Who is like Abu Sufyan? The religion was assisted by him before he became a Muslim and after he became a Muslim. Who is like Abu Sufyan? As soon as I came from Allah the Almighty, I met Abu Sufyan. He had a ruby cup. He said: O my beloved

friend! Drink! I would be proud of Abu Sufyan. He would get contentment after contentment. May Allah have mercy upon him.�[٨٥]

We give up commenting on this bare lie for the life of Abu Sufyan was full of what might confirm this lie�! The pages of history are full of such filths put to satiate the desires of the tyrants and we don�t have to bother ourselves commenting on them.

As you find this chapter inside the books, as you find that the books are crowded with praising the adulterer al-Mugheera bin Shu�ba, the cursed deviant Marwan bin al-Hakam, the two imams of deviation;[٨۶] Amr bin al-Aass and Mo�awiya, the son of the livers-eater and the likes of the freed captives, the illegitimates and the prostitutes�

Ibn Hajar also wasn�t satisfied with his book as-Sawa�iq al-Muhriqa, in which he tried to show that the caliphate of Mo�awiya was rightful until he wrote a book and gave it this big title: �Purifying the heart and the tongue from criticizing our master Mo�awiya bin Abu Sufyan.�[٨٧]

What a frightening title! You have to purify your heart and tongue from mentioning anything may defame this purified man and the son of the purified people, the master of ibn Hajar and his likes of the traders, who traded under the pretense of knowledge!

But as for his (Mo�awiya�s) wrongful war against Ali, shedding the Muslims� bloods, creating the heresy of cursing Ali, murdering Ammar bin Yassir, Hujr bin Adiy and his companions, poisoning Imam Hassan, Malik al-Ashtar and others, acknowledging the brotherhood of Ziyad

and much many of other malicious deeds�as for all these he was to be considered as a mujtahid, who would be rewarded for what he had done and he was the seventh [trustee with the revelation or the third as in another tradition.[٨٨

As you read some lines in this book, your heart is about to be split painfully and jealously when you see that the truth is distorted and the rightness is despised and killed! You find in this book some traditions, in which the Prophet (s) had dispraised Mo�awiya but the author tried his best to interpret them as he liked to change them .into praises and virtues for Mo�awiya

The book is full of fabricated traditions ascribed to the Prophet (s) and Imam Ali (s) to .justify the situation, the war and the cursing of Mo�awiya against Imam Ali

But I excuse ibn Hajar since he had written his book according to the (insistive !(demand of Sultan Humayoun, the great sultan of India

part ٨

If we find an excuse that may justify the doings of those traders, who has bought their consciences and distorted the truth and the reality in order to keep up with the false rule and the unjust rulers in return for wages and bribes extorted from the umma and the weak people� and if we find someone excusing them that perhaps some of those authors said what they said and fabricated what they fabricated for fear of the policy of violence and torment with every means�and these, no doubt, are weak excuses

that they neither defend them nor justify their shameful situations because they alone were responsible for that fabrication and distortion for it was them, who put the bases of that unjust structure and then it was occupied by the unjust extorter and was inherited by the learned and the ignorant, who widened it as they could during those dark ages� but what excuse may be given to that, who walks in the sinuous thorny way after the research and scrutiny have uncovered the distorted facts and the despised rightness� what excuse may be given to that, who lives this age, which is called the age of light and freedom, but he still ruminates the cud of that distorted ?dark past without letting himself research, scrutinize and check

If the corrupted policy at that time required that destroying situation and rewarded whoever held the pick of destruction and separation, had a mercenary pen and used science and knowledge to establish the pillars of a tottering and collapsing structure�and if the kings of the Muslims, who were called caliphs but they weren�t, preceded to use the policy of �divide and rule��the age of today is not the same age of yesterday, the situation is not the same of yesterday and the Arab .rulers are not the same of that age

Today we are seriously in need of rapport and unity, tenacity, unified strive to confront the common enemy, forgetting the inherited grudges and clearing the sphere, which some ones wanted to overcast with dark clouds, to let the sun

shine to light the existence and then the water will be cleared and he, who used to fish .in the troubled water, will lose

Whoever wants to get to the true reality and sift the heritage, which was mixed with adventitious blemishes, has to be free from his fanaticism and inherited traditions and has to work sincerely, honestly and patiently. His work must be for the sake of Allah .alone. He is to look for the bright truth and the shiny rightness

He, who doesn�t have these qualities, has to forget the past. He is not to talk about what he doesn�t know and not to accuse the others according to his fancy or furious passion without depending upon reason, science, perceiving and well-informedness otherwise he will crumble the tenacious unity and he will just serve the lurking enemy knowingly or unknowingly, intendedly or unintendedly. At the same time he will .discontent his God and violate the rightness and the religion

But, and we say it painfully, this age; the age of civilization and progress, the age of science and atom, the age of researching in the unknown and for the unknown, is afflicted with some people living in it with their bodies only while their minds still live in the darkness of the past. They ravage the umma, deceive the simple people and .distort science and knowledge

We don�t try here to argue against them but we are to ask: What led ar-Rafi�ee (for example) when arguing against a non-Shia writer in his book �Under the Banner of

the Quran� to defame the Shia and accuse them falsely unless there was something ?inside him

And why did one like Dr. Ahmad Ameen insist upon defaming the Shia in some of his books, which he pretended that he had written to record the history of Islam whereas he distorted the history of Islam by ascribing lies and fabrications to the Shia in spite of that he had apologized to Imam Kashiful Ghita� justifying that he had never referred to any source nor depended upon any reference[٨٩] when criticizing the Shia. His excuse was worse than his offense. He promised to expiate that in his new .writings but he doubled his cursing and abusing

For whose benefit Abdullah al-Qusseimi,[٩٠] Muhammad Rasheed Reza,[٩١] Muhibbuddeen al-Khateeb[٩٢] and their likes of the mercenaries poured their deadly poison, deep-rooted hatred and burning spite on the Shia? It showed that their psychologies were full of complexities and educational and hereditary diseases either domestic or environmental. All that reflected inside them reactions, which they tried to relieve by writing books full of lies, fabrications and foists, by which they increased the disagreement and separation at the time that imposed upon every sincere person .to do away with the causes of that disagreement and dispute

Wouldn�t it be better for them to be sincere to their religion and life if they did what they had to do and if they exploited their knowledge and abilities to content Allah, the people, their consciences, their religion and the rightness and thus they would come back to the

pure source of religion, which flew with love and goodness, spread peace and called ?for cordiality and tenacity

But unfortunately they followed a dubious desire and walked in a crooked way until they missed the straight way, deviated from the rightness and were lost in the mazes of separation and all that produced these bitter fruits, whose bitterness we suffer .now

In spite of all that, they thought that they had done the best of their duties, but if they pondered with a little of prudence, they would be shocked by the bitter reality and .they would find themselves so far away from the pure religion

By saying so we don�t deny those, who devoted themselves to purify the religion from the blemishes attached to it and to defend it against the doubts and distortions the biased fabricators tried to mix it with. Those devoted people did their duties in the best way for no personal desire or aim save the sake of Allah and the rightfulness. They announced the truth loudly, supported the unity of the Muslims, uncovered, as possible as they could, what those mercenaries had done to separate the Muslims into groups, to split their unity, to distort the truth, to change the realities and to .reverse the events

It was not of our subject to detail this side by talking about these great people, who .presented their loyal efforts for the sake of Allah and His people

This was a subject that we had to review as we were about to talk about Abu Talib. We

had to know the matter of fabricating traditions since Abu Talib was one of their !victims

After we knew what Mo�awiya had done against Imam Ali and how he had fought him with the sword and the tongue, so it was definitely that some of that flood of .accusations would have reached Abu Talib

If Abu Talib hadn�t been Ali�s father, he wouldn�t have been defamed nor been accused of anything but just because he had been Ali�s father as our respected .father said

There was no wonder at all after we knew the causes and motives that led to hide the truth, which was about to be perished unless it was saved by the care of Allah. And there was no wonder when the history took that hostile situation when facing the life of this hero and took that bad situation against him when he was dying and his soul was about to leave for the better world. His eye was delighted and his conscience was .content with supporting the mission of the Heaven

He wouldn�t pay any attention to the wrong he got from the history, which showed no interest in his mention except a little. The history ignored his great deeds, his bold situations and his defending the mission defiantly, paving the way for the hearts to receive that new belief, chanting with the mission of God and priding himself upon the .Prophet�s human exploits

If the history sometime mentioned something of that, it would in many times contradict what it had mentioned. There was something in

the inner between the history and this hero that he was the father of Ali! So its walk would be crooked and the straight ways would be curved due to a need that was to be satisfied.

But whatever the clouds cumulate, the sun must shine and send its rays through the clouds and the darkness never stays as long as the sun is in the sky.

So you find, in spite of the shameful situation of the history towards this wronged man, what clears his life on a pure page, in a bright line or in a shining letter.

I thought at the first that the task would be difficult and the burden would be heavy when I found that the sources were few or in fact when I saw the shameful situation of history.

But as I started some steps in my way, I met much of this man�s history scattered in the books. I gathered it from the reliable books, upon which the firm writer, who looked for the pure truth, could depend upon.

Then I said: The rightfulness won�t be bereaved of supporters and the false saying won�t last long!

Allah will perfect His light, though the unbelievers may be averse. Quran ۶۱:۸

Even if the cloud stays long, the wind must come to drive it away and even if the sky is covered with heavy clouds, clearness will come soon or late.

And with none but Allah is the direction of my affair to a right issue; on Him do I rely and to Him do I turn.

Quran ١١:٨٨

CHAPTER ONE : THE ROUTE OF LIFE

A HOUSE

part ١

In a dark milieu and ignorant environment�a milieu that fell under obscurity and unenlightenment concerning the religious view where the idols were so many that every tribe had its gods and every family had its gods! In fact every person had his or .her god that no one participated him/her with

In that milieu and in that environment where the feeling was inactive, the sense was lost and the eyes were closed to see every sign showing that God was but one and .only with no participant in His rule

In that milieu where the strong wind invaded to change the divine religion and the true belief of Abraham to the worship of pieces of stone and wood, which didn�t hear, see or perceive and didn�t benefit or harm. Man hewed his god with his hands .to be his intercessor with Allah

In that milieu where the night covered with its darkness and from among those masses of people with their closed eyes, locked hearts and dead senses, who lived in that darkness and that abyss of unenlightenment�from among thousands and thousands of people a man might break the rule and from among millions of houses a .house might be different

Among these and those of the crowded masses of people a man might excel to see with a new eye and a full-blown heart a ray of light, which would light his way through that darkness�he would read in the divine books to quiet his heart and conscience after long doubting where he passed by a

critical stage, which was the worse stage of change and development with all its fears .and fatigues

He read in those books to find that they brought good news about a new prophet. He saw the nature informing of a new prophet to be sent. He found everything around him referring to the necessity of the existence of that prophet and confirming that his .expected coming would be soon

He found in the books what defined the land of that prophet. Was it but Mecca, from which that light would shine? His heart frisked and his soul became refreshed. He wished he would be one of those, who would get a bit of that shining ray and to .defend that guiding light

And from among these and those�and from among those houses, which no one of them was without a piece of stone or wood that every one in the house had to prostrate himself or herself before and to tend to servilely. It was the last thing to be farewelled and the first thing to be received when one was to travel. From this still god they expected help and success. The same hands, which made this god, extended towards it praying, begging and fearing so much. That was the utmost decline of the .intellectuality, the human values and the creative mind of man

From among those houses there was one house that no thread of that darkness entered and the lamp, which Prophet Abraham (s) had lit, was still alight and no wind .could put it out

This house still believed in the true belief of Abraham. This house never doubted about the truthfulness of the mission of Abraham, by which he had proved the .monotheism of the One and Only God

This house, which was related to Abraham in two ways; the way of progeny and fatherhood and the way of faith and monotheism, was but continuance of the mission .(of Abraham (s

In this faithful house, which neither ignorance nor polytheism had soiled�in this honored house Abu Talib opened his eyes towards the route of life. He saw in this house a life different from the life he saw among people and he lived a life different .from that people lived

He saw in the chief of this house-his father Abdul Muttalib-a man different from the other men. He didn�t see in those people save masses of fleshes and bones or dolls without a bit of reason. He opened his eyes to see as what Di�bil[۹۳] later on would :open his eyes to see and to cry

�!I open my eyes towards many, but I see none�

He saw in his father, Abdul Muttalib, the obeyed leader and the respected man, who carried out whatever he said and judged and no one would deny his judgment. He was so generous. He used to serve banquets that even the rider would get his share from upon his camel. Some food was put on the tops of the mountains that birds and beasts might eat from until he was called (the profluent) and (the feeder of the

.(birds of the sky

He prayed Allah and Allah responded to his prayers. He was pleased with by Allah in the heaven and was praised on the earth; therefore he was called (Shaybatul Hamd; .(the old man of praise

He saw in his father many excellences that no one other than his father had. Abdul Muttalib enacted many laws that showed his guidance, sublimity, purity of inner-self and the great faith that he complied with what Abraham (s) had preached at. He forbade himself from drinking wine, forbade marrying the mahrams,[۹۴] limited the circumambulation around the Kaaba with seven turns after it was unlimited, forbade circumambulating around the Kaaba nakedly, ordered to cut the stealer�s hand, forbade adultery, forbade burying newborn girls alive, forbade gambling, forbade eating from the meat of the animals sacrificed for the idols and enacted carrying out [the vow.[۹۵

.Islam came and ratified all those rules enacted by Abdul Muttalib

Abdul Muttalib associated with Harb bin Umayya bin Abd Shams-the father of Mo�awiya-for some time. One of the Jews was under the protection of Abdul Muttalib. One day this Jew spoke roughly to Harb in one of the markets of Tehama. Harb became angry. He incited someone to assassinate the Jew. He inherited treachery from his grandfather Abd Shams. Treachery was a characteristic of this .family along the ages

When Abdul Muttalib knew about the doing of Harb, he deserted him for he didn�t want to associate with a treacherous man. But he didn�t let Harb get free. He forced him to pay one hundred she-camels

[to the killed Jew�s cousin as blood-money.[۹۶

Besides all that Abdul Muttalib refused to lower his head to prostrate before an idol, to worship a solid stone or a ragged piece of wood where he was of high reason, [prudence and acumen.[۹۷

He was the first to devote himself to God in the cave of Hara�. When the month of Ramadan came, he went up the mountain to worship for some nights and to think .about the loftiness and the greatness of Allah

Ebraha, the king of Yemen, came to destroy the Kaaba. He seized some camels of Abdul Muttalib. Abu Talib saw his father when asking Ebraha for his camels but not mentioning anything about the Kaaba, which Ebraha had come to destroy. Abdul Muttalib was about to be lowly before his son but he answered as a certain faithful to �.Allah: �I am the lord of my camels and the Kaaba has its Lord to guard it

Abdul Muttalib went to the Kaaba. He held the ferrule of the gate of the Kaaba and :began to talk to his god reciting

.O my God! I don�t hope but you

!O God! Save Your sanctuary from them

,The enemy of the House (Kaaba) is Your enemy

[So prevent them from destroying Your courtyard![۹۸

part ۲

:Then he recited again in a way that he was certain about the result

,O Allah! Man strives to defend his baggage

!So defend Your possession

.Let their cross and their cunning not defeat Your cunning

If You do, it will be a doing that You complete Your doings

.with

It is You, Whom we

.hope when oppressors come

.They will flee with disgrace or You will perish them there

.I have heard of no more obscene than them at all

They brought all of their people and the elephant to

.captivate Your people

They intended to plot against your sanctum not heeding

.Your loftiness

If You will leave them alone with Your Kaaba, it is Your

.will

Then he said: �O people of Quraysh, he can never destroy the house (the Kaaba). It �.has a Lord, Who will protect it

Then he prayed Allah and Allah sent flocks of birds throwing stones upon Ebraha and his soldiers� heads. Those stones were quicker in killing than the atomic bombs but they only killed the criminals without harming any innocent one not like the atomic bombs when annihilating the innocent nations for these were made by man while .those were made by the Creator

Abu Talib was among his nine brothers when his father Abdul Muttalib taught them his valuable lessons, ordered them to obey the divine orders, forbade them from committing bad doings, ordered them to avoid injustice and oppression, encouraged them to keep to the nobilities of character and warned them of a day where everyone would get one�s reward according to what one had done whether good or bad. Abu Talib often heard his father saying like this: �No unjust one leaves this life unless he �.is revenged on and is afflicted with punishment

Someone defied Abdul Muttalib when an unjust man of Sham died without facing any

evil throughout his life. Abdul Muttalib answered: �By Allah, there is another

world after this world, in which the benevolent will be rewarded for their benevolence [and the evil doers will be punished for their evil doing.�[٩٩

Abu Talib saw his father Abdul Muttalib when he was newsed that his son Abdullah (Abdul Muttalib�s son) had begot a newborn baby�this newborn baby, which the universe had been waiting for to receive the shine of its brightness. As soon as this baby faced the universe, the grandfather was newsed. He came to the baby�s mother asking her to tell him of all what she saw during the giving birth to her baby. Then he took the baby to the Kaaba to pray Allah and to thank Him for this great :favor. He began to recite

Praise be to Allah, Who granted me this good boy

He masters over all the boys although he is yet in cradle

I pray Allah to protect him until I see him be a man

I pray Allah to protect him from the evil of every spiteful

[and every envier.[١٠٠

Abdul Muttalib took much care of this orphan (Muhammad) and tried his best to bring him up. He looked at this boy with a deep inspective look piercing through the future and seeing that this orphan would make the earth; east or west, submit to his greatness and would make the hearts pulse with his love and follow his mission and .the tongues speak of him and praise him with the signs of honoring constantly

A carpet was spread for Abdul Muttalib, the respected leader, the glorified man among Quraysh and

the obeyed chief among the Arabs, around the Kaaba and he was surrounded by the chiefs of Quraysh but no one of them could tread on an end of his carpet rather than to sit with him upon it. But this orphan child came, with his ambition and determination, overstepping all of the people to sit beside his grandfather or sometimes he might precede and sit in his grandfather�s place and when his grandfather came and they wanted to make this orphan away from his place, Abdul Muttalib would scold whoever dared to put this great child aside! Once he said: �.�Leave him alone! He will be of great importance

Abdul Muttalib seated this orphan child beside him and patted on his back and the signs of cheer, contentment and happiness appeared on his face. He would never disappoint the fresh hope in this child�s heart! Once again he said to the one, who wanted to prevent Muhammad from sitting on his grandfather�s carpet: �Let my son sit! He feels that he will be an important man. I hope that he will reach a high glory �.that no one of the Arabs had reached before him no any one will reach after him

A third time he said: �Return my son to my seat! He forefeels of a great rule. He will [be of great importance.�[١٠١

Once he recommended Abu Talib to take care of him: �O Abu Talib, this boy will be of great importance! Protect him and keep to him. Be as mother to him. Don�t

[let anything bad happen to him.�[١٠٢

Abdul Muttalib was not of those, who spoke at random, nor would he ramble or rave with what he didn�t know. He knew well that his grandson would have a great !standing� and what a standing it would be

There were many evidences showed that Abdul Muttalib had predicted with his sharp insight that his grandson would be of great importance. In fact his own life and honest conduct was one of those evidences of the importance of his grandson. He was certain of what he had predicted for all the surroundings and phenomena certified his .feeling

Some people of Midlaj,[١٠٣] who knew about archeology, said to Abdul Muttalib: �Take much care for Muhammad. We haven�t seen any foot more similar to the [foot (of Abraham) in the shrine.�[١٠٤

When Sayf bin Thi Yazn al-Himyari became the king of Abyssinia two years after the birth of Muhammad, the delegations of the Arabs set out to congratulate him after restoring the rule of his ancestors. In the front was the delegation of Quraysh, whose .chief was Abdul Muttalib

Abdul Muttalib stood up to do his speech in front of Sayf. His speech was a sign of eloquence that made Sayf bow before this nonesuch personality and glorified leader. .Sayf welcomed them warmly and they became his guests

It happened that their stay lasted somehow long with Sayf as guests until a month passed. Sayf bin Thi Yazn approximated Abdul Muttalib to him. He wanted to tell him about an important secret thinking that Abdul Muttalib hadn�t

known about it. He wanted to tell him about something that would have the dignity of life and the virtue after death for all of the human beings and that Abdul Muttalib would have the better share and the best luck of it. He said to him: �If a boy is born in Tehama having a mole between his shoulders, he will be of great importance and you will have the leading by virtue of him until the day of punishment.� Then he added after saying something to Abdul Muttalib: �His name is Muhammad. His father and mother die. He is adopted by his grandfather and his uncle.� Then he removed the cover and disclosed the secret: �I swear by the House (the Kaaba) that you are his grandfather definitely, o Abdul Muttalib!�[۱۰۵]

Then Abdul Muttalib prostrated himself before his God thanking Him for this great blessing. He raised his head happily and smilingly to tell the king about something of the life of this great prophet: �His father and mother died and I and his uncle have adopted him.�[۱۰۶]

Those were some evidences Abdul Muttalib saw besides many others that the life of his grandson was full of. And if there was but one evidence, it would be enough to prove that his grandson Muhammad was the very one, who would be that expected prophet, about whom the divine Books of the previous prophets had talked.

part ۳

Some barren years passed. The rain stopped and the water became rare. The green grass yellowed and that torrential milk

of the udders dried. Life became so difficult. Grief overcame the faces. Fear of the unknown darkened the eyes. No one was to intercede for them save Abdul Muttalib. With his great spirit they asked him to intercede with his God. The heaven rained heavily and life refreshed again. The prayer of the intercessor was responded by his .God to revive those dying souls after the loss of monies and the death of cattle

A vision in the sleep had led them to this man, who was notable near Allah, to intercede for them and that his intercession wouldn�t be denied. It was a vision that [talked about honored qualities and amiable descriptions.[١٠٧

Abdul Muttalib, surrounded by a halo of cadets and groups of phratries of Quraysh, kissed the corner of the Kaaba on their way to the top of Mountain Abu Qubays. He took his grandson Muhammad with him. His lips uttered with prayers coming out of a sensitive faithful heart: �O Allah, these are your slaves and sons of your slaves and your bondmaids and daughters of your bondmaids. You see what we are afflicted with. The barren years exhausted us. They did away with all the cattle and they are about to do with the selves. O Allah, take away the barrenness and bring us rain, �!fertility and revival

What a truthful prayer it was! As soon as it ascended to the Heaven, the Beneficent .God responded to it

As soon as they left the mountain, the sky was covered with heavy clouds bearing fertility and

revival and driving away the barrenness. It began to rain and the valleys were filled with goodness. The lips smiled, the hearts danced and the eyes shined with happiness�but nevertheless some faces frowned, some lips writhed, some hearts were disgusted and some eyes scattered rays of grudge!

The caravan was about to reach Mecca when a sweet sound came out of one of the houses of Mecca expressing joy and happiness after Allah had responded to the prayer of Abdul Muttalib. It was Raqeeqa bint Abu Sayfi bin Sham, whose lips announced her sweet verses:

By Shaybatul Hamd[١٠٨] Allah irrigated our country

After we lost the means of life and the rain retarded much.

The valley flowed with water where cattle and trees revive.

It was a blessing of Allah and thanks to this man that Mudhar had never newsed with better than.

What a blessed name it was that Allah made the clouds rain for the sake of him, who had no similar among people at all.[١٠٩]

When it rained, the valleys were filled with water and the pastures became green but the country of Qayss and Mudhar had no chance of having a share of that. The clouds didn�t water their lands.

Their chiefs and notable men met to discuss the matter. They agreed that no one but Abdul Muttalib, whom they would resort to. It was he, to whose prayer Allah had responded and watered Mecca from the heaven and the earth.[١١٠] Allah wouldn�t refuse a prayer coming out of the heart of this old man, who had a high

position near Him. They said: �We have been in such difficulty of living and barrenness. Allah has watered people according to the prayer of Abdul Muttalib so �!let�s go to him that he may pray to Allah to have mercy upon us

They reached Mecca and went to Abdul Muttalib. He welcomed them. Their speaker stood up to inform Abdul Muttalib of their want by saying: �Barren years have afflicted us and we have heard about your effectiveness and about what you have done. We have come to you that you may intercede for us with Him, Who has �.responded to you and made the clouds water your people

Next day Abdul Muttalib went to achieve his promise to them. He went towards Mountain Arafat surrounded by his sons and people. Among them was his beloved orphan grandson Muhammad. He took his seat and his honored grandson was in his lab. He raised his hands towards the Heaven. His eyes shone with faith, his heart pulsed with sincerity and his tongue prayed submissively: �O Allah, the God of the swift lightning, the God of the pealing thunder, the God of the gods and the Solver of the difficulties! These are Qayss and Mudhar,[١١١] who are the best among the peoples. Their heads are disheveled and their backs are hunched. They complain to You their weakness and the loss of selves and monies! O Allah, give them thundering �!clouds and pouring sky to make their land smile and their damage disappear

As soon as he uttered these words, a

thundering dark cloud was traveling towards him, as a response for his pray, on its way towards the barren country of those people. Then Abdul Muttalib said to them: [�O people of Qayss and Mudhar, go back! You are watered.�[۱۱۲

:Abu Talib began to recite

Our father was the intercessor, by whom people were

.watered by heavy thundering clouds

Before they were about to leave the place, they saw the

.rain-clouds coming with goodness

�Qayss came to us after distress and disaster

.after it was bitten by a bad time

They didn�t leave until Allah watered their lands

[responding to Shayba[۱۱۳

[Rains came to turn their lands green.[۱۱۴

The life of Abdul Muttalib went on shiningly with the signs of the expected prophet, about whom he had read in the divine books, and when he knew that it was his .grandson, he embraced him to his chest and became his merciful educator

Abdul Muttalib wouldn�t forget this orphan, who occupied his heart and became more preferable even to his own sons, for a moment. He wouldn�t forget him even in the last moment of his long life, which lasted for one hundred and twenty years .according to one saying and more than eighty-five according to another saying

When he was dying, he turned his eyes towards his sons, who surrounded him, to choose one among them in order to entrust him with a task that busied his mind too much. It was not an ordinary task. He had to choose the most suitable one for the task to die with delighted eyes. His sight roved here and there

until it met Abu Talib, whom no one was better than to undertake this heavy task, besides that he had participated in carrying out the task since the light of this shinning :lamp had shone

[O Abd Manaf[۱۱۵] I entrust you with this alone one after me.[۱۱۶

:Abu Talib accepted this task willingly and delightfully. He recited

,You don�t need to recommend me to my duty

,I have heard of the most of wonders

.from every bishop and scholar

[The monk�s saying- by the virtue of Allah-became true.[۱۱۷

Abdul Muttalib said again to Abu Talib: �O Abu Talib! Take much care of this alone one, who had neither smelt his father�s smell nor tasted his mother�s pity. Consider him as the liver to your body! I have left all my sons to trust you with him because you are the son of his father�s mother. Know[۱۱۸] that you are to follow him as possible as you can and to support him with your tongue, hand and money. By Allah, he will be the master over you and he will rule as no one of my ancestors had �?ever ruled. Do you accept this

�.Abu Talib said: �I accept and Allah is the witness of this

He stretched his hand and patted on his son Abu Talib�s hand. He said his last word to receive the death with comfortable conscience after being assured about this �.important task: �Now death becomes easy to me

He began to flood him with kisses of pity and sympathy of a merciful father saying: �Witness that I have never seen among

[my sons one more beautiful or more sweet-smelling than you.�[١١٩

Personality

In that great highbred house and under the care of that merciful father, from whose high instructions and great school Abu Talib had graduated. He entered from the wide gate of life armed with the high principles of the great house and the glorious past of .his fathers

Since heredity had important effect in forming the personality of man, as the .psychologists said, so Abu Talib had made infinite use of this heredity

Abu Talib was a clear image of a bright past. He had qualities of his father Abdul Muttalib, his grandfather Hashem and his great grandfathers that made of him that .bright wonderful image

No one would deny that Abu Talib, as Allah willed, was the adopter of the Prophet of .Islam, who was the perfect image of man and the ideal copy of humanity

No one would deny that the Prophet had grown, been brought up and spent his youth, which was the greater and the more effective, critical, sensitive and affective stage of .man�s life, under the care of Abu Talib

Hence many qualities gathered into the personality of Abu Talib; greatness, exaltedness and self-making. He was the adopter of the orphan Muhammad, the protector and supporter of Prophet Muhammad and the believer in Muhammad�s [mission. He was Sheikhul Batha� and Baydhatul Balad.[١٢٠

It had been decided by the Heaven that Abu Talib would undertake this task and he carried out the task in the best way. He supported the mission of the Heaven as possible as

.he could

No one would deny that Abu Talib had participated his father in the leadership when he was alive to be the first personality after his father Abdul Muttalib. He also participated in taking care of the Prophet (s)[۱۲۱] and finally, after the death of his father, he was alone with the two tasks; the leadership (of Quraysh) and the taking care of the orphan Muhammad. So he became the only leader and the only guardian .without any partner

A splendid past and a bright present formed a virtuous life that produced ripe fruits and spread fragrance that perfumed the space for the friend and the enemy as the sun when sending its rays to the caves and to the tops of mountains. But the colded nose wouldn�t smell the redolent fragrance and the sore-eye wouldn�t see the !rays of the sun

Leadership and sovereignty wouldn�t be gained without plenty of money but although Abu Talib was not so rich, he was the respected leader, the first master and the obeyed chief and this might be the characteristic of Abu Talib alone and no one [else other than him.[۱۲۲

Even though he was empty-handed but he had a great rich spirit. He was so great .with his qualities and virtues and no one would ever replace him

He inherited his father�s qualities. He forgave without being asked for and gave open-handedly without considering it as doing favor. He often gave people in spite of that he himself was in need of money. He burdened himself with debts lest he

.would leave a favor his father used to do before

He began to water the pilgrims as his father had been doing before after he had dug the well of Zamzam. He often added dates and raisins to the water in order to make it .taste sweet

Once a difficult year came. Abu Talib became needy. He found himself unable to keep on his tradition. At the same time he wouldn�t give up his father�s noble deeds. He borrowed from his brother al-Abbas ten thousand dirhams to be paid back in the next .year

The next year came and he couldn�t pay his debt back to his brother. He found himself in a bad situation that he might not be able to serve the pilgrims. He decided to borrow fourteen thousand dirhams from his brother again. But al-Abbas in this time wouldn�t lend him the money except on a condition that if he couldn�t pay the debt in the next year, he would have to give up watering the pilgrims and to let al-Abbas undertake it�and it was so.[١٢٣]

The loss of watering the pilgrims didn�t affect his high position nor harmed his leadership that he was the fount of goodness in Mecca and he, whose prayers were always responded to, was the point of connection between the Heaven and the earth.

He had so much high qualities that made him a leader surrounded by honor and glory and made him as a fortress that no defame might reach him nor he might be shaken .before a wind

His qualities imposed

upon us to believe that he had followed the belief of Prophet Abraham (s).[۱۲۴] The pre-Islamic age with all its filths, evils and sins wouldn�t affect him or make him .deviate from the right way he had followed

Neither the environment he lived in could adapt him nor was he affected by its evils. He still had had his exalted thinking, his high insight, his virtuous soul and all his inherited good qualities. All these made him so strong that he wouldn�t be drifted by the sins of the milieu he lived in. Nevertheless he was so firm enough to educate that .low society with high lessons of morals and principles

It was so necessary for such a man to be existed in a period between two prophets or after the cease of the divine revelation lest Allah wouldn�t be answerable before his [people.[۱۲۵

The existence of Abu Talib after Abdul Muttalib was an inevitable necessity. Such deportment had to be a sign for a divine mission, which would shine to drive the dark cloud prevailing over the existence away. But it might be surprising for those, who used to live under the darkness and that it might be too difficult for them to open their .eyes before a bright lamp

There must be a lamp sending a ray as a good omen of shining light later on and there must be a star to guide those, who walked under the darkness of the night lest they fell into an abyss of deviation�so there must be one like Abu

Talib to be as evidence of Allah before His people. And really he was. He was the educator of Muhammad (s) and one of the signs leading to the near appearing of the .prophecy

No one would deny that the personality of Abu Talib had all the qualities of the well-qualified leader, the virtuous aspects and the high excellences, which made him distinguished from all around him and surrounded him with a halo of respect and .admiration

He was the fount of goodness and the protective fortress, to which wronged and weak people resorted. He was the generous, from whose hand the destitute ladled. .He was the one, whom people entreated when the Heaven held its rain

He was so humane towards his relatives. He hurried to relieve the distressed. He was merciful, pious, generous, determined, eloquent, heartsome, certain, handsome, [respected, honored and glorified.[۱۲۶

He knew much about divine laws. He was of comprehensive knowledge and science. He forbade himself from drinking wine, committing sins[۱۲۷] and all of the dirt of polytheism and evils of the low milieu around him. His soul was high in a wide exalted .horizon flying in a pure space

He was the first one, who enacted the law of (qassama)[۱۲۸] when Amr bin Alqama [was killed. Later on the prophetic Sunna confirmed it.[۱۲۹

There was a spiritual phenomenon in Abu Talib�s life happened during the war of al-Fijar between Hawazin and Kinana.[۱۳۰] Whenever Abu Talib attended with Muhammad the victory became on the side of Hawazin but whenever he was absent Hawazin would lose much. So

[Hawazin asked Abu Talib not to be absent in order to obtain victory and he did.[١٣١

Ibn Assakir mentioned in his book that Jalhama bin Arfata had said:[١٣٢] �Once I came to Mecca where it was a year of rainlessness. Some said: Let�s go to al-Lat and al-Ozza.[١٣٣] Another said: Let�s go to Manat.[١٣۴] A prudent handsome old man said: Why do you turn away whereas the remainder of Abraham and the progeny of .Ishmael is among you? They said: As if you mean Abu Talib! He said: Yes, I do

They all, and I was with them, went to Abu Talib. We knocked at the door. A pretty-faced man wearing loincloth came out. They rushed to him and said: O Abu Talib, the valley became rainless and people became miserable. Would you please pray to Allah ?for rain

Abu Talib went out with a little boy; it was Muhammad, who was as a sun appearing among dark clouds. Abu Talib took the boy and stuck his back to the Kaaba. The boy pointed to the Heaven with his finger suppliantly. There was no a bit of cloud in the sky. The clouds began to come from here and there. The valley was filled with water [and the ground became green and fresh.�[١٣۵

With these high qualities, virtues and excellences Abu Talib had had his high position and made the hearts submit to him lovingly, surround him with respect and glorification and let the leadership to be for him alone�and who would be better than him for that? He

was like his father; a carpet was put to him around the Kaaba and he sat on it alone. Muhammad came and sat with his uncle on the carpet. Abu Talib said: �My nephew feels blessedness or great glory.�[۱۳۶]

Signs

The poetry of Abu Talib had evidence showing that he had known about the prophecy of Muhammad (s) before he was sent as prophet according to what the monk Buhayra had told him and according to many other signs. The knowing of Abu Talib about the prophecy of Muhammad (s) was mentioned by many historians besides that it was understood through his poetry.

Imam Abdul Wahid as-Safaqissi

As-Seera an-Nabawiyya, vol. ۱ p.p.۸۸.

Abu Talib said: �My father read all of the books. He had said: From among my progeny there will be a prophet. I wish I live until that moment to believe in him. Whoever of my progeny attains him is to believe in him.�[۱۳۷]

Abu Talib was not in need of this saying to show new evidence about the prophecy because his belief was deep-rooted and his faith was firm. He had many evidences even that one of them was enough to prove his intent. These clear evidences confirmed the faith of Abu Talib, who had never been hesitant at any moment.

He had known definitely and without any bit of doubt that his nephew would be that expected prophet, about whom he and his father had read in the divine books and the divine missions had talked about since the first days of their revelation.

Besides that certain knowledge

Abu Talib saw clear signs and bright evidences that no one would but to submit to. He saw some of those signs while his father Abdul Muttalib was still alive. Abdul Muttalib often saw some of those signs and informed Abu Talib of them. But today as he was the first guardian of his orphan nephew, he would see many many of those signs, which no day passed or no cloud traveled away unless he would see a sign of the .prophecy through its folds

He saw in his nephew things, aspects and qualities that would never be of an ordinary man, who would live and die as if nothing had happened�certainly not! He saw in his nephew the most perfect image of the creation of Allah since the creation of Adam until the Day of Resurrection. He saw that his nephew was the ideal copy of the .exaltedness of man with the highest values

Among those many signs-rather than the spiritual and moral signs- there were many touchable signs that even the materialists, who didn�t see but by their eyes and didn�t touch but by their hands, would easily feel them so how about the prudent, !the discerning and the faithful persons

We don�t want to wedge the signs and evidences available in the different books in this book for it needs a long time but we just want to show the reader some of them .as examples

The Spring

The historians mentioned that among the signs that preceded the prophecy of the Prophet (s) was that one day

Muhammad was with his uncle Abu Talib in Thul Majaz.[۱۳۸] Abu Talib felt thirsty and there was no water with them at all. He told his nephew about his thirst. Muhammad (s) kicked a rock with his leg and water began to flow. Abu Talib drank and then Muhammad (s) kicked the rock again and it returned to its previous state.[۱۳۹]

With the Diviner

A man of Lihb[۱۴۰] was a diviner. Whenever he came to Mecca, the men of Quraysh came to him with their boys to predict about them. One of those men was Abu Talib, who had come with his nephew Muhammad (s). The diviner looked at Muhammad (s) and then he became busy with another thing. When he finished he said: �The boy! Bring me the boy!�

When Abu Talib saw that the diviner paid much attention to the boy, he became afraid and felt there was something. He thought that he had to hide his nephew so that the diviner�s piercing eyes wouldn�t glance at him. The diviner shouted: �O you! Bring me the boy, whom I just saw. By Allah, he will be of great importance!�[۱۴۱]

This word of the diviner was not new for Abu Talib because he knew well that his nephew would be of great importance.

You are blessed

Abu Talib saw a clear thing showing a bright sign since Muhammad (s) had joined his family after the death of Abdul Muttalib. Abu Talib�s family was numerous and he was not wealthy. This wouldn�t let his family be satiated when having their meals.

But whenever Muhammad (s) was among them at the meal, the all would be satiated and some food would remain yet. So Abu Talib often said to his family when it was the time of the meals and he didn�t see his nephew among them: �Don�t eat until my son comes!�

Anyone of his family would drink the entire cup of milk but Abu Talib took the cup to let Muhammad (s) drink first and then the all would drink from the very cup. Then Abu Talib said to his nephew: �You are blessed.�[۱۴۲]

To Sham

Abu Talib�s care for Muhammad (s) reached an extent beyond description. Their two souls united that it was difficult for each of them to separate from the other. When Muhammad (s) saw that his uncle was preparing to travel, he became upset and uncomfortable that the travel might be long. He wouldn�t tolerate this separation and it wouldn�t be easy for him to resort to a fortress protecting him from the gales save this merciful old man. If he traveled, then who would pat upon his shoulder, who would join him to his warm chest, who would grant him pity and sympathy to make him forget his orphancy?

As soon as Muhammad (s) saw his uncle stepping towards his sumpter, his tears began to fall from his eyes towards his cheeks.

When this merciful old man saw the tears of the orphan falling down, his compassionate heart began to beat and couldn�t tolerate his nephew�s words: �O uncle, to whom will you leave me?

�.Neither a father nor a mother I have

Abu Talib couldn�t but to say: �By Allah, I won�t go without him. I won�t part �.from him nor will he part from me at all

He took him on the same sumpter to be near to each other always. The caravan went on through the desert until it reached Busra; a country in Sham. They stopped to rest after a long travel.[۱۴۳] There was a monk called Buhayra living in his cell. But it was the first time for the caravan to see this monk. As much as they traveled through this .land but they hadn�t met or talked with this monk

The monk came out of his cell and saw the caravan. There was something that drew his attention. There was a cloud moving to shadow one of those in the caravan. When the caravan stopped, the monk noticed another thing. He noticed that the tree, which they stopped near, bent it branches to shadow the same one, who had been .shadowed by the cloud

He was so astonished but when he remembered what was there between the lines of the holy Book he had, his astonishment left his prudent mind. He came down from his cell, ordered his companions to serve food and invited the caravan saying: �O people of Quraysh, I have served some food for you. I like that all of you; the little boys and �.the old men, the servants and the masters to come

One from among the caravan said: �O Buhayra, by Allah you

have something in your mind today. We passed by you times and times but you did �?never do such a thing for us. What is the matter today

They accepted his invitation and came with him except one, who was the very point of the monk�s attention. It was Muhammad (s), who stayed under the tree with the .baggage

.The monk�s eyes roved here and there but they didn�t see what they looked for

.O Buhayra, all of them were here except a little boy. He stayed with the baggage

But the questions of Buhayra wouldn�t stop unless that little boy came. Some one went to bring the boy. The deep examining looks of the monk began to check some things of the boy�s body to find the description he had read in the holy Book about .this great boy

When they finished eating their food, Buhayra began to ask Muhammad (s) some .questions to be sure about what he had in his mind

�?The Monk turned to Abu Talib asking: �What relation is between you and this boy

�.Abu Talib said: �He is my son

�.The monk said: �He is not your son. His father must not be alive

�.Abu Talib said: �He is my nephew

�?The monk asked: �What about his father

�.Abu Talib said: �He died while his mother was pregnant with him

The monk said: �You are true. Go back with your nephew to your country and be careful of the Jews. By Allah, if they see him and know what I know, they will do their .best to do away with him

[Your nephew will be of great importance. Hurry up with him to your country.�[۱۴۴

Muhammad (s) came back with his uncle after seeing different sides of life and after .roving through a new world rather than Mecca, in which he lived and grew

Abu Talib came back with his nephew more carefully, surrounding him with care and love. He strived with caution to protect him from that fatal group, the wicked Jews, .who intended if they could to cut this bud before blooming

These images wouldn�t leave Abu Talib�s imagination. They were engraved inside his mind. He wanted to record them in order to be engraved upon the forehead of the :time to be read by all the generations so he documented them in his poetry

The son of Aamina,[۱۴۵] Prophet Muhammad to me

.was much lovelier than my sons

When he clung to the rein I pitied him

whereas the camels were about to set out

.my eyes rained with tears like scattered pearls

.I considered his close relation and regarded the will of the grandfather

,I asked him to travel with generous, brave uncles

,who moved to the farthest known place

,until they reached Busra and saw a monk

,who told them a truthful talk about him

;who must be protected against the enviers

.the Jews, who strived to kill Muhammad when seeing the signs

Abu Talib recorded this event with his verses and showed the situation of Buhayra the

monk when he stood against the three Jewish rabbis, who plotted to kill Muhammad, :the expected prophet

,They came deciding to kill Muhammad

but he prevented them by showing what the

.Torah had

;He said to them: you intend the worst of aims

?do you want to kill Prophet Muhammad

!Then you be disgraced with your sins

,Your evil will never be

!There is a One to protect him against every intrigue

,That is one of his signs

[and the light of day is not like the darkness.[۱۴۶

After all that we don�t doubt that Abu Talib was certain about the great future of his nephew after he had seen all those signs, which he paid his full attention and care for, because what happened wouldn�t make anyone indifferent to because what .happened were extraordinary things

All those signs and evidences Abu Talib saw in his nephew, he wouldn�t see in .anyone else

Why the diviner asked him to bring him back the boy whereas he had met many many �?others? Why did he say: �He will be of great importance

Then the care of the monk Buhayra towards the caravan whereas the caravan used to pass by the cell since a long time without attracting a bit of Buhayra�s attention so ?why it was so that day

And the conversation between Buhayra and Abu Talib, which had firm evidence�Abu Talib said that he was his son but Buhayra answered with no any doubt that he was not Abu Talib�s son and that his father would not be alive and then he warned him of !the Jews because he would be of great importance! They were clear signs no doubt

These evidences, besides what he had heard from his father Abdul Muttalib, the

blessedness of this boy when he

participated them in their meals, the flowing water from the rock, which this boy had kicked, the cloud that traveled with the caravan to shadow this boy and the branches of the tree when bending to shadow this blessed boy made Abu Talib believe .definitely that his nephew would be greater than the others at all

Abu Talib saw all that in his nephew besides the personal qualities and virtues such as his truthfulness, honesty, ideality of morals, kindness, gentleness, eloquence�to the infinite chain of good aspects and high qualities he had. This made Abu Talib think a lot about this boy, whose qualities were not found in that low society with its bad traditions and low habits. Not only Abu Talib had noticed these nonesuch qualities in his nephew but also all the people of Mecca. They called him the truthful, the trustworthy. They all accepted him to judge between them. He talked and they .believed and he ordered and they obeyed

marriage

That successful trip made Abu Talib, who had a big family and whose income was not enough, ask his nephew to look for a job in order that he might help his somehow needy uncle in his big family�s expenses. Moreover he thought that a great future .awaiting his nephew and he didn�t want him to be dependent or inactive

He thought that it would be better for his nephew to work in trade for one of those wealthy people of Mecca. The position and the high qualities his nephew had would make everyone

.happy to employ him. In fact the merchants would compete to win him

Khadeeja[١۴٧] heard of what conversation was between Abu Talib and his nephew. She sent for him and she would be very happy to employ such truthful and .trustworthy man to undertake her trades

Muhammad (s) came back with great profits. This made him have a good position in Khadeeja�s good heart until she loved him and wished if he would be her spouse. She wouldn�t find anyone better than him in his handsomeness, morals, honesty, .truthfulness and pure deeds

Khadeeja, since that moment when she listened to her servant Maysara, who accompanied Muhammad (s) in his travels, when telling her about every sign happened to Muhammad (s) on their way to Sham, began to think of him and ignored everything else. She found that he was the perfect man that she would never accept .to be a wife of other than

But how would she achieve her aim whereas many traditions and obstacles blocking ?her way towards her sweet expectation

The traditions decided that the man, who had to propose to engage the woman and it .was not possible for the woman to do so

Would she submit to the traditions to lose her hope? Or would she overstep this dam before her heart broke and her life lost when Muhammad would be the share of other ?than her

She thought of an idea that no one would feel that she had trespassed the traditions. She sent a woman called Nafeesa bint Munya to tell Muhammad (s) about the

wish of Khadeeja. Khadeeja waited for her woman that she might bring her good .news

.Nafeesa brought the good news and Muhammad hurried to his uncle full of delight

The wedding took place. The leader of Quraysh and the master of the Arabs, at that time, Abu Talib stood up to do a speech. He said: �Praise be to Allah, Who has made us of the progeny of Abraham and the descent of Ishmael and the origin of Mi�add and the race of Mudhar. He has made us the guardians of His House and the guards of His sanctum. He has made for us a House, to which people intend from .everywhere, made for us a safe sanctum and has made us the rulers over the people

My nephew Muhammad bin Abdullah isn�t compared with a man unless he will be preferred to him in honor, nobility, virtue and reason. If he has a little money; money .is a transient shadow, a changeable thing and a paid back debt

Here is Muhammad. You know his lineage well�. He proposed to engage Khadeeja �bint Khuwaylid and paid her dowry as so and so

[By Allah, he will be of high position and great importance.�[۱۴۸

;This speech of Abu Talib showed two things

He began his speech with praising Allah for making them of the progeny of Abraham and the descents of Ishmael that the idolatry had never polluted them with its filths and that they-the Hashemites- were a continuous origin and a remainder ray connected with the first light of Abraham so they

.(were an eternal symbol of the divine mission of Abraham (s

This quality that distinguished them from the rest of people made them the guardians of the Holy House (the Kaaba), which had been built by their father Abraham on the order of Allah. Hence they alone were the guardians of the Kaaba; therefore they .became the rulers over the people

Then he went on showing the excellences of his nephew. He declared that his nephew was the most perfect man and he was preferable to the all in the scales of morals and .values. No one would be comparable to him in his qualities and excellences at all

After all that he would be-in the near future- greater and higher than what he was at that day. Abu Talib swore by Allah and definitely his swear had its meaning and value .when he said: He will be of high position and great importance

It was not but the divine mission, with which he had guided the human beings to end .the page of prophecy with the brightest ray and the best shining light

Abu Talib looked farther than his day and beyond the reality, in which he lived, to announce to the delightful party about that great importance (the Prophecy) so that .they wouldn�t be surprised with it

The Dawn of the Mission

The First Dawn

The orphan, who had spent those years of his life under the wings of his uncle, became a muscular man today. He became a master of a family and a father of ,children. Although he was not of so much money

.his family lived happily and safely to the full

Did the task of Abu Talib end now? Did he carry out the will of his father Abdul Muttalib concerning his orphan grandson? Did he fulfill his duty towards his nephew to turn towards his own family and children, who hadn�t got their sufficient share of their ?father since he had been busy with his nephew with all of his heart and mind

!Certainly the answer would be NO

The answer might be YES if the orphan was not the son of Abdullah bin Abdul Muttalib. The answer might be YES if the orphan was anyone else, not this one, who would .change the line of history and who would spread the light allover this dark universe

As the orphan was the son of Abdullah so the task of Abu Talib wouldn�t end even now when the orphan became the husband of Khadeeja and the father of smiling .flowers

In fact the task would begin since now; since this day when Muhammad (s) had !passed the forty years of his honored life

It was the expected day where Abdul Muttalib had wished from his deep heart to be alive to see its shining sun and to follow its guiding rays but when he saw that he was about to leave for the other world, he recommended his lovely son Abu Talib to save the man of this great day and asked his other sons, whoever of them would remain until this day, to believe in him; the man, who would be chosen

.by the Heaven for the great mission

Since the death of Abdul Muttalib, Abu Talib had been waiting for the dawn of this day impatiently for he didn�t know whether his life would reach this day or his page would be folded. He was afraid that the death might attack him as his father without attending the dawn of this day and he would miss the honor of believing in its .rightness, glory and greatness

Yes, that day came with its smiling face and Abu Talib�s face shone, his heart .delighted and his soul contented to see with his eyes the dawn of that expected day

And now Muhammad the Prophet (s) went to his uncle al-Abbas, Abu Talib�s brother, and said to him: �Allah has ordered me to announce my mission.� He asked his uncle to support him, but al-Abbas found that he was not able to undertake this heavy task so he apologized to his nephew saying: ��but you ask your uncle Abu Talib because he is the eldest of your uncles and if he doesn�t support you, certainly he �.won�t disappoint you or betray you

When Abu Talib saw them both, he thought that there was something important. He �?asked: �What is the matter? What made you come at this time

He listened to his brother al-Abbas telling him of what matter their nephew had brought. As soon as Abu Talib heard that, his eyes shone delightfully and said his saying, which would fill the heart of Muhammad (s) with happiness, courage and power to go on

carrying out the order of his God stably, courageously and faithfully because he got a good assistant and a strong fortress, to which he would resort if any storm faced him. Abu Talib said: �O my nephew, set about! You are exalted, defended by a great party and honored of a great father. By Allah, no one confutes you, unless he will be confuted with sharp tongues and sharp swords. By Allah, the Arabs will submit to you. My father had read all the books and he often said: �There will be a prophet from my progeny. I wish I would live till that day to believe in him. Whoever of my children lives [till that day has to believe in him.�[۱۴۹

Abu Talib encouraged Muhammad (s) to go on his mission and promised to defend him, to support him and to sacrifice for the sake of the mission. Then he remembered what his father had said to him and to his brothers in his will. The expected day came and Muhammad (s) became the Apostle of Allah so Abu Talib had to believe in him and to support him to achieve the will of his father so that the soul of Abdul Muttalib would .content and his eye would delight

This was the first evidence of Abu Talib�s faith in Muhammad�s mission, otherwise he would be the first to deny it and refute what Muhammad (s) pretended. He could do that whereas Muhammad was his foster-son besides that his mission was not yet active or accepted

by anyone. It was still a seed without a stem yet. It was easy for him to perish it without any difficulty or at least he could let his nephew alone without promising to .support him or to encourage him so enthusiastically

But we found that Abu Talib was waiting for that expected event to occur in a moment or another and when he saw the first sign of the prophecy he didn�t become surprised; therefore as soon as al-Abbas ended his talk with his nephew, Abu Talib .encouraged Muhammad (s) to announce his mission without any hesitation

If Abu Talib hadn�t believed in his nephew�s pretense, he wouldn�t have encouraged him to spread it and he would have taken a different situation. But his faith and certainty about the mission led him to assist his nephew so enthusiastically for the task he would undertake was so heavy that he had to assist and defend as possible as he could because he knew well that it was the very divine mission, which .the holy books had talked about as Abdul Muttalib had read

The Day of the Warning

Another day came. It was not less important than that day of the revelation of the .mission

When the Quranic verse of the Warning (And warn your nearest relations� Quran, ۲۶:۲۱۴) was reveled to the Prophet (s), he ordered Imam Ali, who was the first one who believed in the mission, to invite the close relatives of Quraysh and to tell them about .the purpose of this invitation but the crowed separated without any use

The

Prophet (s) tried again to gather them. And as soon as he finished his speech, his uncle Abu Talib said to him: �How much we like to assist you, to accept your advice and to believe your sayings. Here are your relatives gathering and I am one of them but I am the first of them to do what you like. Follow what you are ordered of. By Allah, I will still be your guard and protector but my self doesn�t obey me to give up the religion [of Abdul Muttalib.�[١٥٠

Abu Lahab[١٥١] objected to Abu Talib by saying: �By Allah, this is the evil! Prevent him �.(Muhammad) before he will spoil the others

[Abu Talib answered him: �By Allah, we will defend him as long as we are alive.�[١٥٢

Then he turned to his nephew and said: �O my master! Get up and say whatever you [like. Inform of your God�s mission. You are the most truthful, the most honest.�[١٥٣

What a faith that overcame Abu Talib to make him rush from among more than forty persons, who were seized by ignorance and whose eyes were covered by a haze that .they couldn�t see the light shining from the mission of this new prophet

It was Abu Talib, who offered his support, who accepted the advice and who believed what his nephew had said. Wouldn�t this refer to the deep faith, the true submission and the reasonable obedience of him, who could distinguish between the truth and ?the falsehood

If Abu Talib hadn�t believed in the Prophet�s mission, he would

have adopted another situation like that of Abu Lahab and he wouldn�t confute Abu Lahab so severely until he said to him: �Be silent, O you one-eyed! What are you to [say so�!?[۱۵۴

Weren�t Abu Talib and Abu Lahab two brothers and both of them were uncles of the ?Prophet (s)? So why did each of them have a different situation

This defended, assisted, encouraged the Prophet (s) and strived against the arrogants of Quraysh with a sharp tongue and that defamed the Prophet, prevented .people from believing him, disturbed his speech and mocked his mission

Wasn�t the faith-alone-that imposed upon Abu Talib his situation, which he had never deviated from? And wasn�t the polytheism-alone-that imposed upon Abu ?Lahab his situation, which he had never given up

After Abu Talib showed the arrogants of Quraysh that he had submitted to the mission of Muhammad (s), he saw some eyes looking askance at him and trying to devour him grudgingly. He thought that he had to mystify his real situation to be free in working for the sake of the mission without being restrained by any one of those arrogants. This explained his saying: ��but my self doesn�t obey me to give up the �.religion of Abdul Muttalib

But what was the religion of Abdul Muttalib? It was the very religion of Abraham (s). And this new religion of Muhammad (s) was but a continuation of that religion and a .completion of all those previous divine religions

This was the way that Abu Talib decided to follow in order to confuse the

arrogants of Quraysh about the truth of his real belief. He said to his nephew: �Get up o my master!� This word (my master) was a certain evidence that Abu Talib had believed in the mission of his nephew. My master was a word that Abu Talib addressed his nephew; the orphan, whom Abu Talib himself had brought up, whereas it was Muhammad (s), who had to say it to his uncle with his many years of old, but it was the prophecy that made Abu Talib say it! But Allah gave Muhammad (s) many excellences when He had chosen him for the mission that were above uncleship, .oldness, bringing up and guarding

All that Abu Talib had perceived when he said to his nephew: �Get up my master!� He was his master as long as he was the Prophet. He had to believe in his mission, to obey him and to submit to his orders. Then he added after saying: ��my master�Say whatever you like and announce your mission. You are the most truthful �.and the most trustworthy

As long as Abu Talib thought that Muhammad (s) was the most truthful one, so how would he deny his mission? But he noticed some eyes winking and some tongues backbiting with sarcasm and mockery until he heard someone saying: �He ordered you to obey your son.�[۱۵۵] They meant Ali when the Prophet (s) had appointed him .as his guardian

But Abu Talib didn�t pay any attention to what they said. In fact he answered them with a word

that disappointed them and supplied his son Ali with a great power of encouragement: [�Let him (Ali) alone. He would never fail to assist his cousin (Muhammad)�.�[١٥۶

This was not the first word that Ali had heard from his father showing his contentment with his supporting his cousin; the master of the humanity. Abu Talib had seen Ali offering the prayer behind the Prophet (s) in the first moments of the mission in a secret place for fear of the polytheists. Then Ali answered his father: �O father! I have believed in Allah and His Apostle. I have believed in all what the Prophet has said. �.I have offered the prayer with him and followed him

Abu Talib said to his son: �As long as he invites you for goodness, you are to keep to [him.�[١٥٧

What a fine word it was that showed a deep faith rooted in the heart of its sayer. The Prophet (s) would invite but to goodness and so every reasonable one had to keep to him. This was also another evidence showing the faith of Abu Talib otherwise he wouldn�t encourage his son to keep to the Prophet (s) with his mission. If it was not so, he would prevent his son from following Muhammad and to deny his mission and to direct his son to the right way according to his own thought. Abu Talib was certain that his nephew was inspired by the Heaven; therefore he encouraged his son to .keep to him

This was not the only line in the

.shining page of Abu Talib�s history but there were many other bright lines

It was mentioned that Imam Ali (s) had said: �My father said to me: O my son! Keep :to your cousin for you will be safe from any immediate or later evil. Then he recited

,The best of deeds is keeping to Muhammad

[so be firm in that o Ali, with all of your power.�[۱۵۸

Another once he saw the Prophet (s) offering the prayer and Ali was beside him on the right hand. He noticed his son Ja�far and shouted at him: �Keep the side of your [cousin and offer the prayer at his left hand.�[۱۵۹

Then Abu Talib recited some verses of poetry, in which he mentioned his two sons; Ali and Ja�far as his trustee men against the difficulties of life and he chose them for a :great task; the task of supporting their cousin

Ali and Ja�far are my trusts

.whenever the time brings distresses and disasters

.O you both! Support your cousin and don�t fail him

.He is my blood-brother�s son

By Allah I won�t fail the Prophet

[Neither will any of my sons.[۱۶۰

It was a clear confession of Abu Talib when saying: �By Allah, I won�t fail the Prophet.� It was a great swear that Abu Talib had really been loyal to and had done his best to carry out. Neither he nor any of his sons tried to fail the Prophet (s) a moment throughout their lifetime. They supported him until the last moment of their .lives

[Once again Abu Talib invited his brother Hamza (Abu Ya�la)[۱۶۱

to spread the religion of Allah and encouraged him to tolerate the distresses he would face in the way of this great task and asked him to assist his nephew, whom Allah had entrusted with this mission, with all power he had. He recited:

O Abu Ya�la! Be patient with the distresses you face

in revealing the mission of Ahmad.[۱۶۲]

Strive to firm this religion!

Surely you will succeed with your hard attempt.

Follow him, who has been sent by Allah, sincerely and determinedly,

O Hamza, don�t be unbeliever!

I am so happy when you say: I am a believer,

so be a supporter of the Prophet for the sake of Allah.

Talk to Quraysh about what you believe in,

and say loudly to them: Ahmad has never been a magician![۱۶۳]

Abu Talib was an Islamic propagandist, who seized any opportunity to express what there was in his heart. He would be very happy when Hamza would say: I am a believer. Declaring this, he had to support the Prophet (s) for the sake of Allah and not for the kinship because faith and religion would be above anything else according to Abu Talib�s thought!

It would be better to end this chapter with a word by al-Barazanji. He said: �It was mentioned so recurrently by many of the historians that Abu Talib loved the Prophet (s), guarded him, supported him, assisted him in revealing the mission, believed in all what he had said and ordered his sons like Ali and Ja�far to follow him and support him.� Then he added: �These facts showed clearly that Abu

[Talib�s heart was full of faith in the Prophet (s).� [۱۶۴

Jihad

part ۱

The mission of the Prophet (s) became so active and spread its rays here and there for the Prophet (s) had a strong fortress saving him from the storms. His uncle Abu Talib had promised Allah to support His religion, which his nephew had been entrusted with by his God. Abu Talib tried his best to save and support his nephew even if he .would be to sacrifice his sons or himself for the sake of the Prophet�s mission

The Prophet (s) began to announce his mission openly after being surrounded by this guard and support. He set out courageously and bravely without fearing anything as .long as he had a fortress he could resort to

Now a new bright page of Abu Talib�s history opened. After the page of believing, the page of jihad and firm defense began its shining lines in the way of the real sacrifice for the true belief. He defended the Prophet (s) against the arrogants of Quraysh and made the way free for him to spread his mission. Abu Talib not only defended the Prophet (s) but he also defended anyone, who had believed in the .Prophet (s), against the tormenting of the oppressive polytheists of Quraysh

It was a page full of sacrifice, true jihad and steadfast defending. Would life have a meaning without a firm belief, deep-rooted faith, steadfast jihad and a truthful brave tongue? If the tongue couldn�t carry out the task alone, there would be sharp ,swords

.muscular hands and great wills

Hence the Prophet (s) became so active in his mission and his voice became so loud. Quraysh began to fear this new mission, which invited the people to profess in the unity of the One and Only God and to discard those idols, which were made of wood and stone by their own hands and which didn�t hear or see and didn�t benefit or harm. People stood up before those idols tied up like subservient slaves losing power, option and reason in front of dead substances. It didn�t show save the ossification of .minds, the death of senses and the stupidity of traditions

The new mission spread widely and the believers increased. The Prophet (s) began to announce his mission openly. He mocked the idols, around which there were flocks of beastly people ready to sacrifice themselves for. The Prophet (s) began to make them think about their dark and bitter reality they lived in and invited them to come out of their deviation and ignorance into the bright way and the shiny sphere. But alas! The blind wouldn�t know what light was as the bat, which wouldn�t fly during the !brightness of the day

The people of Quraysh became so angry when Muhammad (s) defamed their idols. They didn�t find save Abu Talib to make reparation to them. A group of notable men of Quraysh went to Abu Talib complaining against his nephew. They said: �O Abu Talib! Your nephew abused our gods, faulted our beliefs, stultified our traditions and considered our

forefathers as deviants. So either you prevent him from doing that or you leave him alone to us. And as you are in disagreement with him as we are, so we will relieve you [of him.�[۱۶۵

Abu Talib answered them leniently and gently until they left but the Prophet (s) kept .on spreading his mission

But when they didn�t find any result for their complaint, they decided to go to Abu Talib complaining again: �O Abu Talib! You are so old and you have honor and high position among us. We asked you to prevent your nephew from keeping on his doing but you didn�t. By Allah, we won�t tolerate abusing our forefathers, faulting our traditions and defaming our gods. So either you make him refrain from his doings or �.we will fight him and you until one of the parties will be defeated

Abu Talib stopped between two difficult situations; each of them was so serious. He was afraid if he declared the war against his people that it would do away with the young and the old and at the same time he could never fail the divine mission where he had promised to support his nephew, the Apostle of Allah; moreover he had been recommended by his father Abdul Muttalib to support Muhammad (s) and to believe in .him when he would be chosen by the Heaven

He made up his mind. He called for his nephew and told him of what the delegation of Quraysh had said to him. He wanted to be sure about

the determination of his nephew in carrying out the mission. Then he said to him: �Save yourself and save me and don�t burden me with what I can�t bear.� He didn�t notice of his nephew but determination, strictness, firmness and seriousness. His nephew said: �O uncle! If they put the sun in my right hand and the moon in my left hand to give up this matter, I will never do until Allah makes it overcome or I die �.for it

He had a look at his nephew as he got up to leave and a deep pain was inside his heart thinking that-as some historians mentioned-his uncle would betray him or would leave him alone without any support so some tears fell down from the Prophet�s [eyes�[۱۶۶

Abu Talib noticed that and became uncomfortable�a moment passed and he became more determined and firm. He determined to support the Prophet (s) and his .mission even if he would confront all of Quraysh or even the Arabs all in all

He had to strive as long as the divine will had chosen him to be the guardian of the .Prophet (s) since the first day and since the first dawn of the mission

�!O my nephew! Come on�

With this word Abu Talib broke the silence and the long pondering of his nephew. He added: �O my nephew, go ahead! Say whatever you like! By Allah, I will never betray [you whatever happens.�[۱۶۷

:Then he recited

By Allah they won�t reach you whatever numerous they were

.until I am buried under the ground

Announce your

,mission and never mind anything

.and let your eyes be delighted

.You invited me and I knew that you were sincere to me

.You are the most truthful, the most honest

I have known that the religion of Muhammad

[is the best of religions among all of the peoples.[۱۶۸

We don�t have to pass by these verses without paying attention to them. These verses showed clearly the faith of Abu Talib in wonderful images and certain concepts .that couldn�t be distorted or misworded

After the conversation occurred between Abu Talib and the delegation of Quraysh, Abu Talib wanted to relieve his nephew and to reassure his heart so he recited these verses to show his nephew that his uncle was still the supporter, the assistant and the defender as ever as he had been and as ever as he would be until he would meet his God after contenting his conscience, achieving his promise and carrying out his .father�s will

He would never fail his nephew or leave him alone. He assured him that he would never mind for the deviate flocks of Quraysh for no one of them would harm him until Abu Talib would be buried under the ground. The last verse confirmed Abu Talib�s faith in Muhammad�s mission after he had encouraged his nephew to announce his .mission openly in the previous verses

These verses showed the true faith of Abu Talib besides his full knowing about the other religions when saying that the religion of Muhammad (s) was the best of .religions at all

But the evil fancies and the bad

intentions didn�t want to let the brightness of these verses spread easily so they tried to throw some ashes upon it. They added another verse to distort the pure image that expressed the faith of Abu Talib. They fabricated the following verse:

Lest I will be blamed or it will be shameful to me,

I may declare believing!

You can see clearly the great difference between this verse and the verses you have just read above.

Ahmad Zayni Dahlan said about this further verse: �It was said that this verse was fabricated and added to the poetry of Abu Talib. It was not of his actual saying.�[۱۶۹]

part ۲

And if we agreed with those, who ascribed the verse to Abu Talib, who hadn�t said it; nevertheless it wouldn�t serve their aim and wouldn�t satisfy their purpose. The meaning of the verse would be thus: if he didn�t fear to be blamed or abused, he would be able to declare his faith in the mission of Muhammad (s) openly in front of the people of Quraysh and wouldn�t keep it secret. It didn�t mean that if he didn�t fear to be blamed, he would be a believer. If it had this meaning so it would definitely contradict the meaning of the previous verses, in which he had confirmed his believing in his nephew when he had invited him to his mission.

Till now everyone, even those who tried to distort the real image of Abu Talib, said that Abu Talib was acute, prudent, quick-witted, eloquent and sharply discerning. Would it be acceptable

?for him to contradict himself within a few lines of poetry

Quraysh knew the real situation of Abu Talib towards the new mission and towards the Prophet (s). They became so angry that he had this firm situation and that all their attempts failed. They asked him to prevent his nephew from abusing their gods but he didn�t. They asked him to leave Muhammad (s) alone to them but they found that he encouraged Muhammad (s) to spread his mission and that he promised to support .and to defend him

After all of that the polytheists of Quraysh found a new way to conclude a deal with Abu Talib. They came to Abu Talib bringing with them Imara bin al-Waleed. They said to him: �O Abu Talib! This is Imara bin al-Waleed. He is the best young man and the most handsome of Quraysh. Take him as your son and give us your nephew, who denied your religion and your forefathers� religion, separated the unity of your �.people and mocked their traditions. We kill him and it will be a man for a man

If Abu Talib didn�t know how to behave in the serious situations, he would send a loud laugh scornfully and slightingly towards this silly word but he said prudently and bravely: �By Allah! What a bad deal it is! Do you give me your son to feed him for you �!and I give you my son to be killed? By Allah, this will never be at all

What silliness it was indeed. It showed the

.devaluation, the irrationality and the unintellectuality of those people

Then al-Mut�im bin Adiy bin Nawfal bin Abd Manaf, who was an ally of Abu Talib, said: �O Abu Talib! By Allah, your people have been fair to you. They try to rid you �!�from what you hate�but I don�t see that you want to accept their attempt

Abu Talib answered him: �By Allah, they haven�t been fair to me. But you failed me [and supported them against me. Do whatever you like!�[١٧٠

Then Abu Talib recited a poem criticizing al-Mut�im bin Adiy about his betraying and then he criticized everyone betraying him of the family of Abd Manaf[١٧١] and .everyone of Quraysh bearing enmity against him

Abu Talib thought, after declaring his situation towards Quraysh, that he had to armor himself and to be ready for the emergencies he might face from Quraysh after they knew his situation. He didn�t find save the Hashemites to depend upon in his .struggle against Quraysh

He invited them to be with him to defend the new religion and to protect the Prophet (s) against the evil doers of Quraysh if they would try to do any harm to the Prophet (s). All the Hashemites complied with his invitation except that deviate brother Abu .Lahab, the cursed

Abu Talib became so delighted when he saw the great situations of the Hashemites that he would not worry much about the Prophet (s). He thanked his kin and praised them for their support and assistance. He poetized this gratitude and praise in a poem to be eternal

throughout the generations. He had to mention Muhammad (s), who had the great honor and glory that no one else than him had. He recited:

If one day Quraysh gathers to pride,

Abd Manaf will be their best and purest essence.

And if Abd Manaf gets the honor,

Hashem will be the most honorable among them.

And if the Hashemites pride one day,

Muhammad will be their most glorified essence.

Quraysh, all in all, rushed against us,

but they failed and lost their reason.

We have never accepted any unfairness,

and if they show haughtiness, we are always humble to people.

We defend our sanctuary whenever there is a danger,

and strike whoever try to harm a rock of it.

With us the withered plant becomes fresh,

and under our shadows it grows and lasts.[١٧٢]

The Prophet (s) and his mission became so strong and the disagreement increased between the Hashemites and Quraysh. Abu Talib began to fear for the Prophet (s) from Quraysh more than before. He began to care much for him and tried not to let him alone so that he might be hurt by anyone of Quraysh.

Once Abu Talib missed his nephew. He looked for him but he didn�t find him. He became so worried and upset. He determined to revenge after hearing that Quraysh

.intended to assassinate the Prophet (s) to do away with the new mission

He called for the young men of the Hashemites and ordered each of them to hide a weapon under his cloths. He ordered each one of them to stay beside a chief of Quraysh and agreed with them upon

a certain sign that if he failed to find Muhammad (s), they would revenge .Muhammad�s blood upon those men of Quraysh at the same moment

The young men took their places as they were ordered by the old man. He went to look for his nephew. When he found him safe, he took him by the hand and stood before the people of Quraysh shouting: �O people of Quraysh! Do you know what I have intended to do?...� He told them about his plan and his young men�s intention and asked his young men to show their weapons. He challenged them by showing them his powerfulness. The defeat appeared upon the faces of Quraysh especially .the arrogant Abu Jahl

Abu Talib said to them: �By Allah! If you kill him, I will never let any of you alive. It will [be the war until we or you are perished.�[۱۷۳

Then Abu Talib recited some verses praising his nephew after criticizing the bad situation of Quraysh. He declared for Quraysh that he was the guardian of :Muhammad (s) and his family

,Inform Quraysh wherever they are

,even though that everything of them is but haughtiness

,that I am, with swearing by the reciters

,the books and the scientists

.a sincere guardian of Muhammad�s family

.My heart and conscience love them

,I won�t give up my kin and sons

.even if the war brings its disasters

?Do they order their people to kill Muhammad so unfairly

,I swear that Quraysh will gain nothing

.where their reason is lost

.My nephew is my heart-root

,Will the young men drink pure water

while Ahmad will be

?in the grave

[O you, the son of the master of Qussay![۱۷۴

[As if your face is like the full moon.[۱۷۵

There was another event, in which Abu Talib had proved his powerfulness and .sovereignty over Quraysh

One day while the Prophet (s) was offering the prayer, Quraysh wanted to mock at him and to disturb his prayer. They asked Abdullah bin az-Ziba�ra to undertake this mean task. He took some feces and blood of an animal and stained the Prophet (s) .while he was prostrating in his prayer

The Prophet (s) hadn�t save Abu Talib to resort to. He went to his uncle .heartbrokenly and his eyes were full of tears. It was a great insult

His uncle became very angry about what happened to his nephew. He had to revenge .him on them and to repay them the insult

He, holding his sword, rushed towards them with his nephew. His face was overcome with rage and the signs of revenge were talking loudly until he reached the meeting of the people. They were afraid of his angry look. They tried to run away before him but he nailed them in their places with a sudden word: �By Allah, if any of you moves �.from his place, I will cut him with my sword

They stuck to the ground as if they lost their will. He approached to them and asked �?his nephew: �My son! Who is the doer

part ۳

The Prophet (s) pointed to Abdullah bin az-Ziba�ra. Abu Talib approached to him and hit him on his nose. Then he stained the

people�s faces, beards and cloths with feces and blood. He scolded and insulted them severely. Then he turned to his nephew saying victoriously: �O my nephew! Are you satisfied now? Do you know who you are? You are Muhammad bin Abdullah (he detailed his lineage). By Allah, you have the most honored ancestry and the highest rank among the all. O people of Quraysh! Whoever of you wants to move, let him do. [You know well who I am!�[١٧۶

:Then Abu Talib recited

;You are Muhammad the Prophet

.a generous master and a son of generous masters

.They are highborn and so are you

[The best of the origin was the root; Amr[١٧٧

,who crumbled bread in the bowels

!when the life of Mecca was miserable

?How are you wronged while I am still alive

!I am the brave, the powerful

!And your men, as if they are lions

;I have known that you are truthful

[You haven�t said but the truth since you have been a child![١٧٨

Abu Talib began his poem with a clear confession that would let no way for anyone to argue or to object�so what was the difference between saying the shahada (�and I witness that Muhammad is His Apostle) and Abu Talib�s confession (You are Muhammad the Prophet)? There was no difference, for both showed confessing the prophecy of Muhammad (s). But the black hearts and the filthy consciences had their .own purposes when distorting the truth and changing the reality

After he praised his ancestors and mentioned the deeds of Amr (Hashem, their grandfather) who enacted feeding the pilgrims when Mecca was

afflicted with some years of barrenness. He satiated the hungry stomachs and .relieved the distressed hearts

After that Abu Talib showed his sympathy towards his nephew and assured that his nephew wouldn�t be defeated as long as he was surrounded by lions that would tread upon whoever thought of doing any evil against him. Then he ended his poem with two verses, in which he certified the truthfulness of his nephew and that he had never heard him saying but truth and rightness since his earliest childhood and he had .never found him deviate from the right way at all

This was but a clear confession of the Prophet�s mission by Abu Talib as a divine .mission. It showed the definite faith of Abu Talib

It would be better to quote these verses too to show the reader the real thinking of Abu Talib towards Muhammad (s) and his encouraging him to keep on carrying out his .task determinedly

Before these verses ibn Abul Hadeed said in his Sharh Nahjol Balagha: ��and from among his (Abu Talib�s) famous poetry are these verses, in which he addresses �.Muhammad, calms his heart and orders him to announce his mission

Never let those sinuous hands and cawing voices

.prevent you from the rightful task you carry out

,My hand is yours whenever you face your opponent

[and my soul is sacrificed for yours in the disasters.[۱۷۹

If we investigate all the poetry of Abu Talib about this subject, our way will be so long .and ramified but let�s go back to our main subject

Abu Talib wouldn�t support

Muhammad, as he had done since his childhood until he was chosen by the Heaven for the divine mission, as a kin but he supported the very mission, in which he believed, and he supported everyone, who believed in it. He wouldn�t be tranquil if .any one of Muhammad�s follower was harmed because of the mission

He had many shining pages of such support that we wouldn�t pass by without .referring to some of them

The polytheists of Quraysh tortured Othman bin Madh�oon aj-Jumahi when he became a Muslim. They wanted to deviate him from the right way he had chosen. :When Abu Talib heard of that, he revenged Othman on Quraysh. Then he recited

,Is it because you remember untrustworthy time

?you are sad and you cry with agony

,Or you remember impudent people

?wronging whoever invites to faith

,-Didn�t you see, o Quraysh-Allah may degrade you all

?that we revenged for torturing Othman bin Madh�oon

We fight injustice and face whoever wants to harm us

.with every sharp weapon in our hands

,Sharp swords, as if they are mixed with salt

,relieve our avengement on the mad�s heads

,until the men of no reason submit

,and become lenient after haughtiness

or until they believe in a wonderful divine book revealed to a prophet like Moses or [Jonah.[١٨٠

What did he mean in his last verse by a wonderful book revealed to a prophet like Moses or Jonah? Would it be but believing in the holy Quran? It was a divine book .revealed to a prophet among the prophets, whom Allah had chosen

After all these things, could any one deny

?the faith of Abu Talib unless that one was a deviate enemy

Besides the evidence this poetry had that proved the faith of Abu Talib, it certified what we have said before that Abu Talib had known much about the previous religions that preceded the mission of Muhammad (s), which confirmed the continuity .of the religion of Abraham otherwise Abu Talib wouldn�t mention these religions

Then he wasn�t satisfied with that until he invited the polytheists to follow this new religion. He made them choose either to be stricken by the sharp swords or to believe .in this wonderful book

Describing the Quran as (wonderful book) had its similar thing mentioned in the holy Quran itself: (Surely we have heard a wonderful Quran, guiding to the right way, so .we believe in it) ٧٢:١-٢

Quraysh tortured many Muslims in order to make them give up Islam. Among those, who had been tortured, was Abu Salama bin Abdul Assad al-Makhzoomi, who didn�t .find save Abu Talib to resort to in order to be saved from the torture of Quraysh

When the tribe of Makhzoon knew that Abu Talib had protected their man, they sent a delegation to him. They said to Abu Talib: �O Abu Talib! You have protected your �?nephew Muhammad from us then why do you protect our man from us

He answered them: �He resorted to me and he was my nephew (sister�s son; because Abu Talib�s mother was from the tribe of Makhzoom)[١٨١] and if I didn�t �.(protect my (sister�s son) I wouldn�t protect my (brother�s son

Much ado

and argument happened. The delegation feared a sedition to take place that might .bring bad consequences so they returned empty-handed

The jihad of Abu Talib was not limited to defend the Prophet (s), to resist his enemies, to safeguard him against the plots of Quraysh or to protect the tortured Muslims, who used to resort to him. These things were not the only things he had done, although they were the first to attract his attention. There was another side having its virtuous .moral value although it was a silent jihad

Abu Talib was an Islamic propagandist. He revealed every sign or virtue of the Prophet (s) one time, glorified and praised the religion another time, invited people to believe in the Prophet (s) a third time and warned Quraysh of the bad end if they persisted in their deviation and indifference and many other doings he did and poetized them in his poetry to be passed from mouth to mouth as a means of media .at that time

When the Muslims met so much torment and discrimination from Quraysh, they decided to emigrate for Abyssinia. Among the emigrants there was Ja�far, the son of .Abu Talib

The cause that made Ja�far emigrate was not the same cause of the other Muslims, who left their mother country. Ja�far was mighty and respectable and it was enough for him to be the son of Abu Talib that Quraysh wouldn�t dare to harm him. But his emigration was of another kind. It had a high purpose. He wanted to be the

incentive to the emigration, the guardian of the emigrants and the mediator between the emigrants and their religion�s source, from which they were forced to be far by the unjust power of Quraysh.

part ۴

But the meanness and the lowness of Quraysh wouldn�t end to a limit. They delegated Amr bin al-Aass and Imara bin al-Waleed after the Muslims to Abyssinia in order to plot and to fabricate every lie against the Muslims as possible as they could to make the king of Abyssinia drive them away from his country, but the prudence, the deep insight and the firm faith of Ja�far uncovered the plots of the delegated persons and made them return empty-handed.

We didn�t want to mention this event but the pen wanted to record its first lines. Whoever wants to read the details let him refer to its sources in the books of history. We wanted to say that when Abu Talib heard about this plot of Quraysh, he sent some verses of poetry to the Negus of Abyssinia asking him to treat Ja�far well and not to listen to the fabrication of the lying sinner Amr bin al-Aass.

Abu Talib said in his verses:

I wish I knew what affairs of Ja�far among people there,

and of Amr and the kin enemies of the Prophet!

Did the goodness of Negus reach Ja�far and his companions,

or it was prevented by a seditious offender?

You know o Negus, glory be to you, that you are so generous,

that whoever resorts to you won�t be disappointed.

You know that Allah has given you

,great authority

,and every means of goodness

[that still keep to your high qualities.[۱۸۲

As long as the verses reached the Negus, he became delighted. He thought that he had to be grateful to the praise of Abu Talib by being kind to those, who had left their country and resorted to him to live under his protection. He approached them to him .and treated them kindly

When Abu Talib knew about the kindness of the Negus to the Muslims, he sent him other verses of poetry, in which he invited him to believe in Islam, which the great :Prophet (s) had been sent with for the peoples allover the world

!You know o king of Abyssinia

.Muhammad is a prophet like Moses and Jesus, the son of Blessed Marry

.He came with guidance as they both had come with

.Each-according to the order of Allah-guides and educates

.You recite it in your Book as a true speech not a divination

,So don�t make a partner with Allah and let you come to Islam

.the way of the rightness is not dark

,Whatever group of ours comes to you

[it will be back with honor and glory.[۱۸۳

These verses were a clear evidence confirming the faith of Abu Talib and they were a talking proof showing that he was an Islamic propagandist trying his best to spread Islam as a divine belief and inviting people to believe in Muhammad (s) as a chosen Apostle by the Heaven. It was also another evidence showing his knowledge of the

divine books and the previous missions and apostles of Allah as we

mentioned before. It was a certification of all what was revealed from Allah and acknowledgement of the prophecy of all His apostles; Muhammad, Jesus Christ and Moses (s). The guidance Muhammad (s) had received from Allah was the same that .had been received by Jesus Christ and Moses. It was but the guidance of Allah

He proved his saying with evidence that as the Negus was Christian so he argued with him by the Bible, in which it had been mentioned that there would be a prophet after Jesus Christ called Ahmad. Here we noticed that Abu Talib had known much about the religion of Jesus Christ (s). After that he invited him to believe in the monotheism and .to submit to Islam

It would be impudence if we said after all that that Abu Talib hadn�t become a Muslim whereas he spent his years inviting people to believe in Islam and that he was certain about the straight way of the rightness, which would save people from .deviation and lead them to the light of guidance

I pray Allah for forgiveness! No one would say that save the light-headed, the impudent and the deviant, who didn�t refrain from fabricating lies and committing .sins

Abu Talib, besides his firm faith, believed in the miracles with no doubt and miracles .wouldn�t happen save for the prophets or the infallible persons

One day Abu Jahl came to the Prophet (s) with a stone in his hand. He intended to hit the Prophet (s) during his prostration when offering the prayer. But his

power dispersed and his fingers remained stuck to the stone without being able to do anything. He returned frightenedly and was unable to imagine what happened to him. .He was filled with fright that perished his determination

Abu Talib predicted a bad future for Abu Jahl and his people if they would keep on their reluctance and if they closed their ears and hearts not to hear the divine call of the Prophet (s). Their end would be like that of the people of Prophet Salih (s) when they killed the she-camel of Allah and then Allah crushed them and sent His torture to .befall unto them

:Abu Talib recited

!O our cousins! Be watchful and give up your deviation

.Otherwise I fear disasters and distresses may occur to you

,By Allah they will be hard lessons for you

,as Thamud and Aad had been tortured before you

when they were surprised with a bad gale when they killed

,the she-camel of the Almighty

.as it was about to drink from the well

.So the wrath of Allah overcame them in a sudden hit of Him

,But more surprising than that was of your affair

,when the stone stuck in the hand of him

,who wanted to hit the patient, the truthful, the pious

[but Allah fixed it in the hand of that foolish treacherous sinner.[۱۸۴

I felt in this poem, besides the truthful accent, which was available in all of his poetry, a pitiful accent showing Abu Talib�s sincere pity and emotion towards those, who

would keep on their deviation and reluctance and then they would be liable to

.the wrath of Allah

It was a high humane look of Abu Talib towards his people. He tried to affect their hearts when he reminded them of the bad end of the people of Prophet Salih when they insisted on their reluctance and didn�t listen to the advice of their prophet. And thus the same end would wait for these people if they insisted on their situation towards their prophet Muhammad (s). Its first signs appeared. It was the stone, which .Allah had fixed in the hand of this treacherous Abu Jahl

Abu Talib described the Prophet (s) as patient, truthful and pious out of his firm faith in him; moreover he found that the miracle of the stone as a warning for the !people�and what dreadful the warning of Allah would be

Ash-Shi�b and as-Saheefa

part ١

The polytheists became very angry when the Prophet (s) became so powerful and his mission spread so widely that many people of different classes and countries believed in sincerely to a degree that they preferred dying to giving up their new belief when they were punished with severest kinds of torture. In fact they tolerated pains as if .they enjoyed pleasures

The pain for the sake of the mission was sweeter than any other ease and the midday .heat of the desert was more verdant than any other place

No one of them would utter a word that might make the polytheists feel that they .might yield or give up the right way of Allah they had chosen heartedly

They preferred to leave their homes, their countries

.and their lovers in order to be safe with their religion

Quraysh began to think and think, create tricks and look for new plots that might be of use to restrain the spreading mission and to suppress its voice, which entered the .hearts without asking permission

Every plot and every trick the people of Quraysh used didn�t achieve a bit of their aim, didn�t satisfy their beastliness against the new mission and didn�t relieve their fear and worry about their gods, which were about to be trodden by the feet of the .Mohammedans

More important that Quraysh was afraid that the authority and the leadership would be lost and this made Quraysh strive day and night to do away with this mission and .its leader

Quraysh tried to put out this flame, to silence this voice and to cut this twig but it returned empty-handed because Muhammad (s) was safeguarded by his uncle and .his men. He was in a strong fortress that no storm could shake

If a single hand stretched to harm Muhammad or to shed a drop of his blood, hundreds of swords would be unsheathed to pluck out all of Quraysh. Then the mission would be mixed with the blood of the holiest man on the earth and this would have a great effect in the hearts of Muhammad�s followers and it would hasten .spreading the mission everywhere

Quraysh resisted the Prophet�s companions, seduced them and tortured them but it found itself in front of iron that couldn�t be notched, rocks that couldn�t be crumbled and mountains

.that couldn�t be shaken

Neither torture nor discrimination would make a true faithful give up his faith. In fact all of that firmed the faith in the hearts and rooted it in the consciences especially .when those believers longed for Paradise and its eternal blessedness

?Then what would Quraysh do as long as all its means were useless

In that critical situation and that difficult distress one of the devils of Quraysh thought of a satanic idea. It would satisfy their furious grudge and get them to their sought aim. They thought of the blockade against whoever assisted and protected .(Muhammad (s

They had to declare a cold war to be safe from victims and losses and to force their enemy either to yield and prevent Muhammad (s) from spreading his mission or to .hand him over to Quraysh as cheap victim and priceless prey

Quraysh wrote down a covenant including some articles; to be as one hand against the Hashemites, to be in a state of war against them without any truce, not to marry from them and not to let them marry from them, not to sell or buy from each other, not accept any peace with them at all and to carry out these conditions without a bit of .mercy or pity

Nothing would make Quraysh give up this blockade unless the Hashemites handed Muhammad over to the polytheists of Quraysh then the blockade would be annulled .and the Hashemites would live normally as before

They signed the sheet of the covenant and hanged a copy on the wall

.of the Kaaba. This was after seven years of the mission

When Abu Talib knew what Quraysh had decided, he criticized it and warned it of bad wars and disasters to take place. He recited a poem about that situation; here are :some verses of it

,They expect from us a thing

.they won�t get without striking and stabbing with sharp swords

,They hope we give them Muhammad to be killed

!before the heads are dyed with blood

!By the House of Allah! You have told lies

It won�t be until your heads are split and your skulls thrown

,in Hateem and Zamzam

kinship is perished, a wife forgets her husband and one is killed

after one; that is your hatred, oppression, deviation, committing sins and wronging a prophet inviting to guidance

!and a matter revealed by the Almighty

,Don�t think we hand him over to you

[His like will never be handed over by any people![۱۸۵

It was not important for us what the poem had of brave challenging and threatening Quraysh of a bad war-what we have left of the poem showed this side much clearly-but the last two verses we mentioned were so important for they showed the faith in Muhammad as prophet and that his mission was but guidance for people revealed by .the Beneficent, the Almighty

Abu Talib confirmed in his poem that they (the Hashemites) were so proud that

Muhammad was one of them and that he was the Prophet, whom Allah had sent to guide them and they, whatever happened, would never leave him alone or betray him at all for they

.would win glory and honor with him

Wasn�t this but a clear declaration of Abu Talib�s true faith in the Prophet (s)? Would anyone, who accused Abu Talib of being unbeliever, be fair in his judgment? Would the accuser himself express his faith more eloquent than Abu Talib�s ?expression

Abu Talib pondered thoughtfully and found himself in a critical situation and difficult distresses. He had to make up his mind and to take the final decision. He called for the men of the Hashemites. They decided to go to the Shi�b[۱۸۶] (mountain pass) to be safe from Quraysh, which determined to carry out the unjust covenant. All the Hashemites submitted to Abu Talib�s thought and they all followed him except his [deviate brother Abu Lahab, who supported Quraysh against his kin.[۱۸۷

The days passed without any glow of hope or relief. They were in extreme distress. .Hunger left its bad lines upon their bodies

Everyone, who would think of helping them even with a crumb of bread, would be considered as treacherous criminal by Quraysh and then he would be punished severely. So the Hashemites became in a miserable condition. Hunger harmed them .extremely until they were obliged to eat the leaves of the trees

In spite of all that, Abu Talib was very watchful and careful for his nephew that he .might be a victim of a secret plot hatched by Quraysh

Whenever night came and it was time for sleeping, he spread the bed of his nephew before the sight of the all. He remained awake until the all

slept soundly; he took his nephew to the bed of his son Ali and took his son to the bed of his nephew that if any one had an evil will, his son Ali would be the victim and the .Prophet (s) would be saved

What a great sacrifice it was! Let history record it with shiny letters in order to be an !eternal example of sacrifice, altruism, love, faith and belief

The malevolents justified Abu Talib�s defense and jihad to safeguard his nephew as a matter of kinship. Was his nephew Muhammad closer to him than his son Ali? So ?why did he try to sacrifice his son for his nephew

They ignored that the zealotry of religion was stronger than the zealotry of kinship. Unless Abu Talib believed in the prophecy of his nephew, he wouldn�t sacrifice his .dearest son for him

Wasn�t Abu Lahab the brother of Abu Talib and had the same kinship with Muhammad (s) so why didn�t the zealotry of kinship lead him to defend his nephew ?too

We will mention in a next chapter some events, in which some Muslims tried to kill their fathers or their sons because they were polytheists and enemies of Islam, .confirming that the zealotry of faith was higher than the zealotry of kinship

part ۲

One night Abu Talib took his son Ali to the bed of Muhammad (s). Ali said: �O father! I �.am going to be killed

But Abu Talib asked his son to be patient and not to be afraid of death because it would be the

natural end of life and the fate of existence. Life would be not but a way towards death. Abu Talib told his son that he would be a sacrifice for his preferable beloved:

O my son! Be patient! Patience is the best of reason.

Every liver is going to die!

We offer you, although it is so expensive,

as a sacrifice for the beloved and the son of the beloved,

the honorable, the highborn, the generous.

If your fate comes, it will be inevitable.

Every liver, how long he lives,

is to taste death one day!

His son Ali; the brave, who had never feared death or harm a single moment throughout his virtuous life and who would be so delighted to sacrifice himself for the Prophet (s), answered his father:

Do you order me to be patient in supporting Ahmad?

By Allah, I didn�t say what I said out of anger,

But I liked you to see my support

and to know that I was still your obedient.

I�ll strive, for the sake of Allah, to support Ahmad,

the prophet of guidance, the praised when a child

and a young man.[١٨٨]

Whenever Abu Talib�s feelings were affected during the period of the blockade, he

expressed his bitter pains with poetry:

Don�t you know that we have found Muhammad as prophet,

like Moses; it was mentioned in the first books.

He is to be loved by people,

Allah has imposed upon people loving him!

By the House of Allah!

We will never forsake Ahmad whatever distresses we get.

We won�t be tired of war until it becomes tired of us,

and we don�t complain whatever disasters we face!

But we are

,people of reason and prudence

[when the minds of others fly of terrors.[١٨٩

The first verses of the poem were enough to confirm Abu Talib�s knowledge about the divine religions and his faith in the prophets and the Books of Allah. He had never been a polytheist at all. He had believed in the monotheism since the beginnings of his life. We let the other verses of the poem for the reader to see what great meanings .they had

It would be better to quote this passage of one of his poems that might be said during the stay in the Shi�b. We just quoted the verses that express the deep faith and the :clear belief of Abu Talib

,Don�t you know that boycott is a sin

?and a reasonless matter of distress

,The way of guidance will be known tomorrow

.and the ease of life won�t last for ever

,Don�t mistreat Muhammad

.and don�t follow the deviants

.You wish to kill him; your wishes are like dreams of a sleeper

!By Allah! You never kill him unless you see picking the skulls

,You pretend that we give you Muhammad

.before we compete and attack

,He is a prophet; revelation comes to him from his God

[and whoever denies, the loss will be great then![١٩٠

He criticized Quraysh about the boycott, which would defame and disgrace it and it would bring it lasting distresses. Then he warned it of the bad end it was going to face .as a result of its bad doings

The way of winning the contentment of Allah was clear and its results would be known in the

Day of Resurrection when every soul would meet what it had done in the worldly life but as for the pleasures of this life, they would vanish no doubt whatever one�s age lasted long. Man would never live for ever. The meeting with the Just Judge would .come sooner or later

He asked Quraysh to give up the enmity against the Prophet (s) and not to follow the .deviate sinners

After he had declared his situation, which they had known well, that he would never give them Muhammad until heads would be cut, bloods would be shed and a massacre would be happened�and after he had mentioned the virtues of his nephew, he announced his own thought about Muhammad; that he was a prophet sent by Allah and he received the revelation from his God to carry out His orders and .to spread His mission

And as for those, who denied it and doubted about it, they would bite their hands !regretfully, but alas! The time would have passed for regretting

After this clear confession of Abu Talib, was there anything but faith, submission and ?acknowledgement of the prophecy of his nephew

Was there any difference between (Muhammad is the messenger of Allah) and (Muhammad is a prophet receiving revelation from his God) or any other word having the same meaning? Would it be fair to call that one, who said the first word, a believer ?and this one, who said the other word a polytheist

.O Allah! It was not but ignorance, deviation and evil wills

Among Abu Talib�s poetry were

these verses, in which he blamed Quraysh for the boycott, neglecting the kinship and :separating the unity in order to achieve its low purposes and bad fancies

[Allah may reward Abd Shams, Nawfal, Taym and Makhzoom,[١٩١

,for their impiety and sins

,and for their separating our unity after that intimacy

.just for achieving their evil wills

!By the House of Allah I swear! Lies you tell

,We will never betray Muhammad

[until the day when no one of us remains alive in the Shi�b![١٩٢

A day after a day and a month after a month passed. The Prophet (s) and his guardian and all the Hashemites were still in the Shi�b suffering the bitterest pains and .distresses. Abu Talib puffed his fiery poetry whenever his inside began to boil

Two or three years passed and this extremely miserable life remained as it was until a day came when Allah revealed to the Prophet (s) that He had made the termite eat the document of the blockade hanged on the Kaaba except the holy name of Allah, .which was left safe

The Prophet (s) told his uncle of this happy news. He became delighted and the worry :and pain calmed down inside him but he asked his nephew to be more certain

O my nephew! Did your God tell you that?� When the Prophet (s) replied positively,� �.Abu Talib said: �I swear by the stars, that you have never told a lie at all

Abu Talib left the Shi�b surrounded by some of the Hashemites until they came to ,the Kaaba. When the people of Quraysh saw them

they thought that they came to hand Muhammad (s) over to them after they became .intolerant of the sufferings of the blockade

Abu Talib said confidently: �O people of Quraysh! Some things happened between us and you. They were not mentioned in the document of the covenant. Bring the document to see that there may be a peace between us and you.� He said so to mystify the result in order not to open the document before they would bring it in .front of the all

As they brought it, they were certain that they would catch the prey that they had set many traps for since a long time. They thought that Abu Talib himself came to deliver .them his nephew to do away with him as they had tried since long ago

But they were surprised when Abu Talib said to them: �It is time for you to cancel �.what you made against us and against yourselves

part ٣

He said this when they brought the document and put it among them. It was not opened yet. Abu Talib kept on his speech confidently and he had been certain of the result that his truthful nephew, who had never told a lie at all, had told him about. He added: �I have come to you for a matter between us and you. My nephew told me, and he has never told a lie at all, that Allah has sent a termite to your document. It has eaten everything in it except the holy name of Allah. If it

is as he said, so you have to revive your minds. By Allah we will never hand him over to you until we all are killed. But if it is not so, we will hand him over to you. Then you are �.free either to kill him or to let him alive

They agreed and opened the document. They were astonished to see that it was just as what Abu Talib said but in spite of that they insisted on their situation and said: �It �.is your nephew�s magic

Abu Talib said after winning the situation: �Why are we blockaded and the truth is �?cleared now that you are unjust and unfair

Then he and his followers touched the curtains of the Kaaba praying to Allah: �O Allah! Support us against those, who have wronged us, prevented us from our �!relatives and violated our rights

Then a group of Quraysh annulled the blockade after finding that they were extremely unjust to the Hashemites, who returned to live their ordinary life after two [or three years of hunger, pain, misery�.[١٩٣

We find in every word of Abu Talib�s a clear image of his deep faith and certainty. The Prophet (s) told him about the termite that had eaten the document of Quraysh �?and he asked him: �Did your God reveal that to you

His asking was not about the origin of the revelation but to show that his faith was a faith of a researcher expert and not of a submissive na�ve believer. His faith was of that kind, which Allah had

mentioned in the holy Quran: (He said: What! and do you not believe? He said: Yes, but .that my heart may be at ease) ٢:٢٦٠

With this certain faith Abu Talib rushed towards Quraysh arguing about the document of the blockade. He was very sure of what his nephew had told him otherwise he wouldn�t give them the option that if what he had said was false, Muhammad would be handed over to them whether they wanted to kill him or not. What firm faith Abu Talib had! He believed his nephew to the extent that he challenged Quraysh so confidently before he saw the document for he had never thought that his nephew .would tell him a lie

Let�s suppose that Abu Talib hadn�t believed in the Prophet (s) before, and then would it be acceptable that Abu Talib, after being certain of the truthfulness of what the Prophet (s) had told him of the unseen that was revealed to him by Allah, would still be unfaithful and wouldn�t believe in his nephew�s divine mission in spite of that he had confirmed many times that Muhammad had never and would never tell a ?lie

In fact we found in this event the extreme faith of Abu Talib; in every word he said especially when he offered them the option of killing his dear nephew if his saying would be false. He would never say that unless he was certain about the result .without any doubt at all

If his nephew was true when he told him that Allah

had revealed to him about the termite and the document, so he would be a prophet chosen by Allah to guide His people and then Abu Talib had to follow him and to support him until the last moment of his life but if he was a liar then he would deserve .to be killed for he had ascribed a lie to Allah

If the support of Abu Talib was not for the sake of the religion and the mission away from the kinship, he wouldn�t challenge them by giving them the option to do to Muhammad whatever they liked but if his support was because of the kinship, Muhammad was still his nephew whether he was truthful or a liar. But since Abu Talib�s enthusiasm was for the sake of the mission and the Lord of the Heaven, he said so that he was certain about the result and that was an evidence of his faith in .(the Prophet (s

When the blockade was cancelled and the Hashemites left the Shi�b victoriously whereas the other side appeared to be unjust and oppressive, Abu Talib seized the :opportunity to mention this event in his poetry

!In the matter of the document an example was

.Would be astonished whoever was told of

,From it Allah removed their unbelief and impiety

!and the rightness they denied certainly would appear

,Whatever they said became false

[whoever said but truthfulness certainly he would lie.[۱۹۴

Abu Talib in his verses considered what happened to the document of the blockade by the termite as a divine example and warning that

made the souls astonished. What happened invited them to believe in the divine mission, to give up injustice, oppression, unbelief and impiety and to be away from the .bad party spirit

He said that whatever rightness the Prophet (s) invited them for would never be hidden and as long as they didn�t deny save the rightness so whatever they did was .null because there would be nothing instead of rightness save deviation

Abu Talib had another poem about this very subject. He mentioned what Allah had done with the document and then he talked about their (the Hashemites�) glorious past and their shining present with this great Prophet (s). We quoted from it some :verses that might not be arranged as the origin

,I wish one could reach our companions[۱۹۵] though far they are

!to tell them what our God, the Most Merciful, has done

!To tell them that the document was eaten

.All what Allah doesn�t accept will be null

,The best of the peoples, when masters are considered

!Ahmad is

,The Prophet of God, the generous in lineage and morals

.the prudent, the favored

!He is brave against disasters as a shining star

,He is from the generous of Lu�ay bin Ghalib

[never submits to disgrace�etc.[۱۹۶

Did you see how Abu Talib praised his nephew and what high position that he found ?him in from among all the peoples

His nephew was the best of the human beings whether in personality or lineage. He had the highest virtues if he had been compared with the masters of mankind. Besides that he was the Prophet, whom Allah had chosen

to undertake His mission. He was assisted by the support of Allah. He was the brave man, who would never submit or be weak before the distresses. He was like the star, which lighted the way for those, who walked in the night towards their rightful aims, and whose light would never be put out whatever storms blew. Abu Talib praised his nephew in his poem with many qualities that Muhammad (s) had had like glory, generosity, high morals, honored lineage, striving for the commonweal, .cheerfulness�etc

Such praise wouldn�t be said by an uncle, an old man and a glorified leader towards his nephew, who had been brought up by him and had been like his son, unless there was a great faith that old man had in his nephew�s mission. This praise wouldn�t be said out of supporting the kinship. Certainly not! Abu Talib praised his nephew in such a way because definitely he believed in Muhammad as a prophet of Allah not as a son .of his brother Abdullah

At dying

That tall tree, which shadowed Islam and protected the Prophet of Islam from the midday heat, began to wither little by little; its branches began to dangle faintly and its .leaves began to yellow until the yellowness of death crept into all of its parts

It was time for that tired old man, who had offered his power, had presented his abilities and had done his duties, to rest his exhausted body, his tired soul, his troubled nerves and his sad-happy spirit; sad because of what

troubles would face this religion and its followers by those beasts, and happy because he remained alive until he could offer his virtuous services and could do his duties and believed in the religion that his father Abdul Muttalib had told him about and .recommended him to believe in, to follow and to support

It was time for him to taste the sweetness of the fruits of his efforts and to gain the reward of his great deeds�but Abu Talib, even he was dying, didn�t forget to recommend of his nephew. He ordered his sons and family around him to undertake .this important task, which he had undertaken alone

His eyes would be delighted for his brave family would never fail the task whatever heavy it was. Among them was his son Ali; the first believer and the only supporter! He would complete the task his father carried upon his shoulders. He would sacrifice .everything just to support the Apostle of the Heaven

Abu Talib turned his eyes here and there at the last moment before he would leave for the better world. Then he uttered with a faint voice overcome with the awe of death and the weakness of old age to say his last will, which he wanted the notable men of Quraysh, whom he had called for to hear, that Allah may guide them to His religion. He said: �O people of Quraysh! You are the choice of Allah among His people and you are the heart of the Arabs. Among you there are the

obeyed masters, the intrepid, the courageous and the generous men. Know that you haven�t left any virtue among the Arabs unless you have the greatest share of it and no honor unless you gain it. By this you are preferable to the Arabs and they are in need of you. People are against you and they gather to fight you. I recommend you to glorify the Kaaba because it is the cause of Allah�s contentment, the source of your good living and the means of your authority. Keep contact with your relatives because it prolongs one�s life and increases the family. Avoid injustice and impiety because due to these things the nations before you had been perished. Help whoever asks you for help and give the needy as you can because this brings honor during life and after death. You are to be truthful in your sayings and to pay the deposit to its possessor because this leads to cordiality and dignity. I do recommend you of Muhammad! He is the most trusty among Quraysh, the most truthful among the Arabs and he has all the qualities I have recommended you of. He has brought us a thing that the heart accepted and the tongue denied for fear of blame. By Allah, as if I see that the paupers, the wretched and the people of the countryside will believe in him, support him and firm his mission. He (Muhammad) will plunge into the fields of death with these followers and then the chiefs of Quraysh

will be mean, their houses will be ruined and the weak people of Quraysh will be masters. Then he, who was an opponent of him, will be the most in need of him and that, who was the farthest from him will be the closest to him. The Arabs will submit to him, be sincere to him and let him be their leader. O people of Quraysh! Be good followers of him and good defenders of his party! By Allah, no one follows his way unless he succeeds and no one follows his guidance unless he will be pleased. If I live longer, I will protect him from every distress and defend him against every [disaster��[١٩٧

Even if Abu Talib had nothing save this will, it would be sufficient evidence showing his deep faith. It showed his religion and belief very clearly. Every word in his will cleared .his firm faith

It was a piece of faith that wouldn�t accept any doubt or suspect. It refuted every lie fabricated by the liars against this man. It exposed the evil wills of the opponents, who .tried their best to distort the bright past of this man

Abu Talib recommended them with recommendation, that wouldn�t come out except of a sincere believer, who knew much about the secrets of the divine legislation and who had an eye that could see through the covers of the unseen to tell .about some events of the future

He recommended them to glorify the Kaaba, the sanctum of Allah, because glorifying it was one of

the rites of Allah and that would definitely please Allah. This showed that Abu Talib�s .heart was full of faith when recommending of the obligations of Allah

He told them that religion would give further power to better their living and to be .firmer before distresses and disasters

He ordered them to care much for their kinship and to keep contact with their .relatives because that would delay their death and would increase their families

Later on we found that the Islamic Sharia confirmed what Abu Talib had .recommended in his will

Islam ordered the Muslims to be more careful about kinship and justified it as Abu Talib had justified it before. Islam forbade injustice and impiety and ordered the Muslims to help whoever was in need of help. It ordered them to be truthful and loyal .in repaying the deposits

All these were human laws and Islamic obligations legislated by Islam. It showed that Abu Talib had believed in these principles considering them as a part of the religion of Allah so he wanted to recommend the notable men of Quraysh of these principles at the last moments of his life to be the first step for them to believe in Muhammad (s) .because they were the same principles that Muhammad (s) invited them for

Finally he limited his will to his nephew Muhammad, who had all the high qualities he had recommended them of as he thought and who was the bearer of the greatest .divine mission

(And here was the essence of his will. He said that Muhammad (s

was the most truthful and the most loyal of Quraysh and the Arabs. Abu Talib�s confession of the truthfulness and loyalty of Muhammad (s) was a confession of the [prophecy and the mission.[١٩٨

He was not satisfied in his acknowledgement of his nephew�s prophecy to this point but he declared his acknowledgement more clearly when he said: �He has brought �.us a thing that the heart accepted and the tongue denied for fear of blame

He said that Muhammad (s) came to them with a thing (the mission) that the heart accepted and believed in, but the tongue refused to announce for fear of something imposed upon him by that critical situation and it was for the sake of the benefit of the mission itself and of the safety of the messenger. Abu Talib concealed his faith in that critical situation to be free when trying to carry out his duties in supporting the mission .(and the Prophet (s

Then Abu Talib had a look from behind the cover of the unseen to see a shiny line talking about the success of his nephew�s mission. He foresaw how his nephew�s mission would rest in the hearts and how the oppressive tyrants would submit to him like the slaves whereas the paupers and the wretched would be great and high with �the virtue of Islam� and how� and how

Then he urged them to follow the Prophet�s method, to support him and to be sincere guards to him and to his followers. If they followed his way and guidance they

.would be successful and happy

Then he felt sorry that he had no chance to remain alive in order to support his nephew as much as he could and to protect him against the disasters and against the .oppressive polytheists

The will of Abu Talib was a great example of the deep faith and devotedness in the way of the belief. He didn�t stop or hesitate in defending the mission of his nephew .even in the most critical moments of his life

He wanted to declare his thought and to record his confession on the pages of history to be as sharp weapon against every lie that would be fabricated by the opponents of .the Hashemites

Abu Talib declared his will before the public of Quraysh to make those, who thought that he was on their side, know that he had believed in Islam and had responded to .the mission of the messenger of Allah

He directed a piece of his will to the Hashemites advising them to obey Muhammad in order to gain success and goodness. He said to them: �You will be successful as long as you listen to Muhammad and obey his orders. So you are to follow him and to support him in order to be guided�O people of Hashem! Obey Muhammad and [believe him so that you will succeed and be rightly guided!�[١٩٩

Then he addressed four men of the Hashemites to support and to sacrifice :themselves for the Prophet (s). He recited

;I recommend four to support the Prophet of goodness

my son Ali, the good uncle

,Abbas, Hamza the lion

.whose attack has no like, and Ja�far

,You have to protect him against people

!be for Ahmad as armors before people

,Defend him with every shining sharp sword

[that it may be thought as lightening in the darkness of night![٢٠٠

It was far away from reason that such a man, who spent years of his life inviting people to believe in Muhammad, to follow his mission and to support him devotedly because, as he thought, that his mission was a source of success, guidance and !goodness, wouldn�t be a believer

It was far away from reason that such a man, who acknowledged the success and goodness of the mission, would unbelieve in it and would be indifferent to it or he !would keep on his deviation, Allah forbid

With these shining lines, which were full of flaming faith and brighting belief, Abu Talib folded the page of his shiny life. With these lines he ended his life, which was full of jihad and sacrifice in the way of the true religion. With words full of faith calling for .supporting the great Prophet he left for the better world

!What a faithful man he was

!And what a loyal guardian he was

Chapter two:In the conscience of history

After the Death

The Prophet (s), who was the highest example of loyalty, fealty and fairness, would never deny a favor of any one; therefore the death of Abu Talib had left a deep effect upon him. He became so distressed and felt the great gap the absence of his uncle

.caused

As soon as Imam Ali told him of the bad news of

.the disaster, his eyes began to flow with tears

After he wiped off his tears, he ordered Ali in a sad voice saying: �Go to wash him, enshroud him and bury him! May Allah forgive him and have mercy upon him.�[٢٠١]

This was another evidence besides many other evidences proving the faith of Abu .Talib

The Prophet (s) ordered Ali, and no one at all would think that Ali was not a Muslim, to wash his father (to do the ghussl).[٢٠٢] Islam wouldn�t permit a Muslim to wash an .unbeliever

The Prophet (s) prayed Allah to forgive his uncle and prayed Allah to have mercy upon him. It was definitely that the Prophet (s) was so strict against the unbelievers and he .was merciful and kind to the believers only

After Ali had washed his dead father and the body of the supporter of Islam had been carried on the shoulders of the men, Ali came back to tell the Prophet (s). The Prophet (s) stood up in front of the body of his uncle to escort him with signs of praise and glorification and to be sincere to his favors he had done to Islam. The Prophet (s) said: �O uncle! Mercy may be upon you and you may be rewarded with good. You brought me up and adopted me when I was a child and you assisted and supported me when I became a man.�[٢٠٣]

The Prophet (s) participated in the funeral until his uncle was buried then he said: �By Allah, I will pray Allah to forgive you

[and I will intercede for you that the mankind and the jinn will be surprised.�[۲۰۴

The Prophet (s) mentioned the virtues of his uncle, prayed Allah to forgive him and promised to intercede for him in the Day of Resurrection that would surprise the .mankind and the jinn

?What would that intercession be

Let�s suppose that Abu Talib was unbeliever-although it was not so and would never be accepted by the rightness and the fair conscience-and didn�t support the Prophet (s) at all but the Prophet (s) would intercede for him to be in Paradise. This intercession wouldn�t surprise the two groups of mankind and jinn because the Prophet (s) would .never intercede for an unbeliever

But if Abu Talib would be rewarded with entering Paradise for his virtues and good deeds, hence the intercession of the Prophet (s) would be further than entering .Paradise and this would surprise man and the jinn

The Prophet (s), besides being loyal to his uncle�s favors, wanted by saying this to refute those who wrongly thought that Abu Talib hadn�t believed in the mission just because that he sometimes concealed his faith when the circumstances were not suitable for him to announce his faith openly in order to be able to carry out his tasks .in the interest of the mission without obstacles

Then the Prophet (s) added to his word this lament: �Ah father! Ah Abu Talib! O uncle, how bitter my sorrow is! How can I forget you! You brought me up when I was a child, responded to me when I

was a man and I was for you as the pupil for the eye and as the soul for the [body.�[۲۰۵

This was another evidence by the Prophet (s) proving the faith of Abu Talib when ��saying: ��responded to me when I was a man

Let�s ponder about this delicate expression of the Prophet (s): he said that his position in his uncle�s heart was like the eye and the soul. What an accurate imaging showing how much Abu Talib had loved the Prophet (s) and what a great position he .had in his uncle�s heart

Would such a man, who had all that love and that respect to the Prophet (s), not !believe in the Prophet�s mission? Certainly not! It would be beyond impossibility

But now as the fortress, which protected the Prophet (s) from the evils of Quraysh, was ruined when the defending lion was put in the grave, the beasts of Quraysh found the way empty and guardless. So they began to harm the Prophet (s) with all kinds of harm, torment, mockery and bitter insult; therefore the image of Abu Talib would have never left the mind of the Prophet (s) especially at this moment when he felt that .he was in extreme need of him

Once he came into his house and his hair was stained with dust that some of the impudents of Quraysh had poured upon his head. His daughter became sad and began to cry. She tried to remove the dust from her father�s head. He calmed her down saying: �Don�t cry

�.my daughter! Allah protects your father

Then he added after remembering the past of his uncle Abu Talib when no one could dare to touch a hair of him: �Quraysh couldn�t hurt me until Abu Talib died!�[۲۰۶]

On every occasion such words came out of his mouth expressing his longing to his uncle and his need of him and of his glorious past: �O uncle! How sudden I felt your absence!�[۲۰۷]

Allah willed to try his messenger. It was fated that he had to face two disasters each of them was bitterer that the other. Nearly in the same days he lost two supporters, who so often assisted and supported him in his distresses; Abu Talib, with his powerfulness and strength, who had prevented Quraysh from daring to do any harm to the Prophet (s) and Khadeeja,[۲۰۸] with her money, kindness, emotion, loyalty and devotedness, who so often assisted him against the distresses, eased his pains and nursed his wounds.

He lost both of them in a very critical time. The wide space would be narrow and the existence would be dark to him, unless he didn�t trust in Allah and depend upon Him besides the full mercy of Allah.

He lost them after those hard years they had spent in the Shi�b when his uncle was more than eighty years old. Those years were full of strife and struggle and therefore they gave good fruits and left a great glory, which became greater and greater later on.[۲۰۹]

In one of the moments of his pain, an over-burdened sad word came

out of his mouth but was full of trust in Allah, full of hope in His contentment, full of patience towards the fate�complaining to his God what harms, contempt and pains he got from people: �O Allah! To You I complain my weakness, my little supports and my being disdained by people! O Allah, the Most Merciful! You are the Lord of the weak; You are my Lord; to whom You leave me? To an opponent frowning at me�or to an enemy overcoming me? If You are not angry with me, I will never mind� but Your blessing will be better to me�I resort to the light of Your face, with which the darkness becomes shiny and the affairs of the life and the afterlife become virtuous, so that not to let Your rage afflict me and Your wrath befall on me. I request Your forgiveness until You become pleased with me. There is no power save in [You��[٢١٠

After Abu Talib no shelter remained for the Prophet (s) to resort to in Mecca. That defensive fortress, which protected him from the disasters, was demolished and the .supporter, who sacrificed everything for him, was no longer alive

In the midst of his distress and pain, the angel revealed to him this divine order: �Go [out of it (Mecca)! Your supporter has died.�[٢١١

Pleasant Mention

(The sayings of the Prophet (s

part ١

The situations of Abu Talib would never be away from the Prophet�s mind nor would his image leave his sight. He didn�t forget his uncle for a while. He still remembered him, praised him and

prayed to him for his eternal deeds and his glorious situations in order to be grateful .to that man, who had done him many favors

The Prophet (s) would never be indifferent to any favor done to him. So he often mentioned that to be grateful on one side and on the other side he wanted to .encourage the others to follow the same way

One day a nomad, with signs of sorrow and sadness appeared on his face, came to the Prophet (s) hoping to get something that might relieve some of his sorrow. He said to the Prophet (s): �O messenger of Allah! We have come to you and we have no any camel nor any of our children can find anything to eat.� Then he recited some verses :of poetry

,We have come to you and our virgin�s breast disappeared

[and the mother ignored her baby.[٢١٢

,The hands of the child dangled and he fainted to the ground

.he could do nothing nor could he move

,Nothing to eat we have save colocynth

.blood and hair of camels

.We don�t have save you to resort to

?Do people resort but to the prophets

The merciful Prophet (s) stood up deeply affected by this tragic scene dragging his feet towards the minbar. After praising Allah, he began to pray Him: �O Allah! Send us abundant rain pouring plentifully to produce the plants, to fill the udders and to give �.life to the earth after its death� and thus shall you be brought forth

As soon as the Prophet (s) finished his praying, the sky began

.to lighten and the ground began to receive the abundant rain

A man came to the Prophet (s) crying: �O messenger of Allah! It is the flood! It is the �!flood

The Prophet�s hands, whose hopes would never be refused, stretched towards the Heaven and his lips, whose praying would never be disappointed by Allah, uttered: �!�Let it be around us and not upon us

The heavy clouds began to leave taking with them the terror out of the people�s .hearts

The Prophet (s) became delighted and his lips smiled but he remembered the near past and sighed: �What a man Abu Talib was! If he is alive, he will be delighted. Who �?will recite us his poetry

His cousin Imam Ali stood up and said: �O messenger of Allah! You may mean his :saying

,And a white-faced, with whose face it is prayed

.so that the clouds bring goodness

.He is the shelter of the orphans and the guardian of the widows

As the Prophet (s) said: �Yes� Ali kept on reciting other verses of his father�s poem and the Prophet (s) from above the minbar kept on praying Allah to forgive his sincere .uncle

Would we stop here with the Prophet when praying Allah to forgive his uncle after his ?death

The Prophet (s) mentioned his uncle when every occasion passed by him because his mind was always busy with his good deeds and he always remembered his great situations. Quite often the Prophet (s) praised his uncle with worthy words and it was definitely that the Prophet (s) wouldn�t praise any one, who

didn�t deserve that. He kept on praying Allah to forgive his uncle when Ali was reciting his father�s poetry and it was definitely that the Prophet (s) would never .pray Allah to forgive anyone, who was not faithful

The Prophet (s) said: �Being loyal to a man (after his death) is by being loyal to his children.� And who would be worthier than the Prophet (s) to achieve his own ?sayings

.The Prophet (s) remained loyal to his uncle Abu Talib by being loyal to his son Ali

Once he said to Imam Ali: �No one is worthier than you of my position; you are the first in being a Muslim, you are my cousin and my son-in-law. You have Fatima, the head lady of the believing women. Before that, your father was my guardian and supporter when the Quran was revealed and I am so careful to keep that for him by [taking much care of his offspring after him.�[٢١٣

Did you see what position Abu Talib had in the Prophet�s heart? The Prophet (s) considered the situation of Abu Talib during the revelation of the Quran as one of the virtues of Ali. He thought that it imposed upon him to consider that Ali was the worthier one of his position-the position of prophecy. He added this virtue to the other �virtues of Ali like his preceding in being a Muslim, being his cousin and his son-in-law

The Prophet (s) revealed to Ali that he would keep on being grateful to Abu Talib by taking much care of

.his sons

So no one but Ali was to be the successor of the Prophet (s) for there was no one !worthier than him of all these virtues

Once again he said to Aqeel[۲۱۴]: �O Abu Yazeed,[۲۱۵] I love you twice; once for your [kinship with me and the other for I know how much my uncle had loved you.�[۲۱۶

What great love the Prophet (s) had for his uncle! He loved Aqeel for the kinship between them and the other love because he knew that Abu Talib had loved Aqeel too much. He thought that his uncle�s love for someone imposed upon him to love that .one too

It was true evidence showing us the great love the Prophet (s) had towards his uncle .Abu Talib

On the day of Badr[۲۱۷] while the battle was in its excitement, Abu Obayda bin al-Harth bin al-Muttalib approached to meet the polytheists defending his religion. When his leg was cut by Otba bin Rabee�a-or Shayba as it was mentioned-two drawn swords of the swords of Allah; Ali and Hamza rushed, stroke the enemy with their unavoidable swords and saved their companion and carried him to the arbor where .the Prophet (s) was

Obayda�s leg, which was cut and was bleeding, didn�t distract him from opening his eyes to say to the Prophet (s) in a quivering voice: �O messenger of Allah! If Abu Talib was alive, he would know that he had been truthful when he had said :((addressing the polytheists

!I swear by the House of Allah that you have told lies

We never

,give up Muhammad; we struggle and fight for him

.we support him until we are killed around him

.For him we ignore our wives and children

The Prophet (s) was affected by the mention of his uncle and began praying Allah to forgive him and Abu Obayda.[٢١٨]

When Quraysh was defeated and the battle stopped, the Prophet (s) had a pondering look at the dead bodies of the polytheists and remembered something. Abu Bakr was beside him. He said to Abu Bakr: �I wish Abu Talib was alive! He would know what our swords have done to the greats.�[٢١٩] He referred to the verse of Abu Talib�s poem:

.By the House of Allah! You have lied

.If what I foresee be serious, our swords will pierce the greats

Once al-Abbas asked the Prophet (s): �O messenger of Allah! Do you pray for Abu Talib?�

The Prophet (s) answered him: �Every good I hope for him from my God.�[٢٢٠]

The books of Hadith mentioned a true tradition that the Prophet (s) had said: �On the Day of Resurrection I intercede for my father, my mother, my uncle-Abu Talib-and a brother of mine, who lived in the pre-Islamic age.�

This tradition was mentioned in different ways but it had the same meaning.[٢٢١]

These traditions imposed upon us to acknowledge the faith of the Prophet�s supporter, whom the Prophet (s) didn�t mention unless he praised with the best of words. He often prayed His God for him. Definitely the Prophet (s) would never follow his passion but put every one in his suitable position whether good or bad.

part٢

If

the Prophet (s) praised his uncle and prayed Allah to forgive him whereas his uncle had been not a Muslim-which was far away from the Prophet (s)-then the Prophet (s) :would disobey Allah-Allah forbid!- according to many Quranic verses as

You shall not find a people who believe in Allah and the latter day befriending those) .١ who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose .hearts He has impressed faith) ٥٨:٢٢

The holy Quran denied that there were people, who believed in Allah and the Day of Resurrection, having a bit of love to those, who had enmity against Allah and His .messenger even though there was close kinship between them

Allah confirmed that it was impossible for believing in Him and loving the unbelievers to be in one heart. It would be better to quote the interpretation of az-Zamakhshari about this Quranic verse: �It appears that it is impossible to find believing people loving the polytheists. The purpose behind that is to make the believers avoid the enemies of Allah completely and beware of mixing with them at all. Allah has confirmed that by saying: (even though they were their (own) fathers) and: (these are they into whose hearts He has impressed faith), and by comparing His saying: (those are the Shaitan's party) with His saying: (these are Allah's party) you won�t find anything more loyal in faith than to love the lovers of Allah

[and to avoid the enemies of Allah. In fact this is the very sincerest faith.�[۲۲۲

After that he mentioned a tradition had been said by the Prophet (s): �O Allah! Don�t make a dissolute or an unbeliever have a chance of getting my kindness! For I have among what has been revealed to me this verse: (You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) fathers, or their sons, or their brothers, or their kinsfolk; these are they into whose hearts He has impressed [faith.)�[۲۲۳

The author of Majma�ul Bayan said: �It means that loving the unbelievers and faith [won�t be together in one�s heart.�[۲۲۴

O you who believe! do not take My enemy and your enemy for friends: would you) .۲ .offer them love while they deny what has come to you of the truth) ۶۰:۱

In this verse Allah had forbidden the believers from taking the unbelievers as friends, .loving them, supporting them or asking them for support

O you who believe! do not take your fathers and your brothers for guardians if they) .۳ love unbelief more than belief; and whoever of you takes them for a guardian, these it is that are the unjust Say: If your fathers and your sons and your brethren and your mates and your kinsfolk and property which you have acquired, and the slackness of trade which you fear and dwellings which you like, are dearer to you than

Allah and His Messenger and striving in His way, then wait till Allah brings about His .command: and Allah does not guide the transgressing people) ٩:٢٣-٢۴

In these verses Allah had forbidden the believers from taking their fathers and brothers as guardians if they were unbelievers. Faith would be the cause of preventing the sentiment between the believer and the unbeliever even if the unbeliever was the believer�s father or brother, who were be the closest relatives of him. Then Allah said that loving the unbelievers or regarding them as guardians would bring the believer out of the sphere of faith and join him to the unjust people. Then Allah threatened the unbelievers of waiting for His punishment because they were not .but transgressing people

Az-Zamakhshari when interpreting these verses mentioned that the Prophet (s) had said: �No one of you become a faithful until he loves for the sake of Allah and hates for the sake of Allah; he loves the farthest one to him and hates the closest one to him [for the sake of Allah.�[٢٢۵

This is a very severe verse or it may be the severest one that blames people for� their leniency in the firm affairs of religion and for their confusion in the strict way of faithfulness�let the most pious men try themselves, will they find that they are strict in obeying the obligations of Allah, will they prefer the religion of Allah to their fathers [and children�?�[٢٢۶

The author of Majma�ul Bayan said: �The matter of religion is preferred to kinship even

if it leads to cut the relationship of the parents because the faithful foreigner is better than the unfaithful relative. Al-Hassan said: He, who follows the polytheists, is a [polytheist.�[۲۲۷

O you who believe! whoever from among you turns back from his religion, then) .۴ Allah will bring a people, He shall love them and they shall love Him, lowly before the .believers, mighty against the unbelievers) ۵:۵۴

And had they believed in Allah and the prophet and what was revealed to him, they) .۵ .would not have taken them for friends but! most of them are transgressors) ۵:۸۱

Allah had made among the conditions of faithfulness the cordiality and the familiarity among the believers to be as one hand or as the compact structure; each part .tightened the other

The mightiness and severity against the unbelievers would restrain them from .ravaging the tight structure of the believers and from separating their firm unity

Ibn Abbas said: �You find that the believers are kind and lenient to each other as the child to his father and as the slave to his master and you found them severe and [rough towards the unbelievers like the beast towards his prey.�[۲۲۸

In the second verse Allah denied the faith of those, who took the unbelievers as friends and hence they deserved rage and wrath of Allah. They would remain in Hell .for ever

Supporting the unbelievers by some of the believers is a sufficient evidence proving� their hypocrisy and that their faith is not true but they still keep on their unbelief and [hypocrisy.�[۲۲۹

Muhammad) .۶

is the Messenger of Allah, and those with him are firm of heart against the unbelievers, compassionate among themselves) ۴۸:۲۹.

The interpreters mentioned after this verse a saying of al-Hassan: �They-the believers-avoided the unbelievers and the polytheists to a degree that they tried to evade even their cloths not to touch their own cloths and their bodies not to touch their own bodies.�[۲۳۰]

After some sayings mentioned by az-Zamakhshari he added: �The Muslims at every age have to pay much attention to this avoidance. They have to be strict towards those, who don�t believe in their own religion and beliefs, and have to avoid them. [۲۳۱] They have to be kind to their brethren in Islam, to treat them benevolently, to defend them against any harm, to help them, to be lenient to them and to be very polite and honest with them.�[۲۳۲]

But unfortunately the Muslims did the opposite. As if the verse was reversed in their minds. They became kind to their opponents and strict and severe among themselves. Some of them sacrificed their brothers in religion for the sake of their enemies. Some of them did evil to each other that even the enemy wouldn�t do. Unfortunately they submitted to the enemies of their religion whether in the same country they were or abroad; in the west or in the east and loved them more than their fellow people. They exceeded in committing crimes and treason to achieve their private interests, which were, in fact, the interests of the enemy of their religion. They sacrificed their

.citizens and presented their nation as delicious bite to the odious colonist

.Such people, at last, would never get save bad rewards for the sins they committed

Hence the ties of the umma split and the unity crumbled. The fire of disagreement .crept into everything like the flame when breaking out in the dry firewood

Let�s go back to our subject of the verses mentioned above. Was it possible for the Prophet of Islam to be kind and merciful to a polytheist unbeliever just because that polytheist was his relative and to deny all those verses that were revealed to him by ?the Heaven

Would he accept to be defended by a polytheist unbeliever whereas he himself had said: �O Allah! Don�t make a dissolute or an unbeliever have a chance of getting my ?��!kindness

The truth was that this man, who assisted, supported and did the Prophet (s) favors, and then the Prophet (s) had to be grateful to him and had to love him and to praise him often and often�this truth would contradict the meanings of these verses, which .were full of threat, severity, warning and wrath

This wouldn�t be justified unless we said-Allah forbid!-that the Prophet (s) didn�t pay any attention to the orders of his God that were revealed to him and that he indifferently contradicted the principles of the holy Quran! We would say so to justify the saying of the fabricators that Abu Talib was unbeliever after it had been proved that he had assisted and protected the Prophet (s) and his mission so

.firmly and bravely

Since no one could dare to say this, so one would be obliged to confess that Abu Talib was a faithful after it was proved without any doubt that the Prophet (s) had often .prayed for him, praised him and glorified him whenever mentioning him

All that, away from the great deeds Abu Talib had done and the acknowledgment he had left on the page of the existence, made the light of Abu Talib�s faith shine with .the rays of certainty

(The Sayings of Imam Ali (s

part ١

When we move to the sayings of Imam Ali (s) about his father, we will find many evidences confirming the true faith of his father to confute all the fabricated lies about .his unfaithfulness

When his father closed his eyes and his soul went high to the better world, he came to tell the Prophet (s) of the sad news. The Prophet (s) instructed him of what to do. He washed his father�s body (did the ghusl), embalmed it and enshrouded it and then .he escorted his father towards the tomb as the Prophet (s) had ordered him to do

Would these things have been done for other than the Muslims? I don�t know what !�to say

Then he saw the Prophet (s) standing in front of his father�s body; praising him with the best of words, his tears coming down from his eyes and the sighs of pain .stumbling in his chest

Days passed. The Prophet (s) became so distressed. Difficult conditions surrounded him from every side. He became in a critical situation. He began to

.sigh with complaint and pain for the great loss of his kind uncle

The image of Abu Talib passed by Ali�s mind. He remembered his father�s brave situations towards the mission and how he had defended and protected the Prophet (s). His emotions began to boil and the thorn of his inner pain began to sting him. Tears :came down of his eyes while uttering these verses of poetry

!O Abu Talib! The shelter of resorters

!The rain for barren lands

!The light in darkness

.Losing you undermined us

!Allah may have mercy upon you

;Allah may please you

[that you were a good uncle for al-Mustafa.[٢٣٣

The years passed and the Umayyads tried their best to fabricated false traditions, .(whose flames reached Imam Ali (s

One day Imam Ali was in the yard of the mosque surrounded by the people, when a man of those, who had heard the fabricated traditions until he became confused between the truthfulness and the falseness, came to him and said: �O Ameerul Mo�mineen! You are in this high position, which Allah has put you in, while your �?�father has been tortured in Hell

Imam Ali�s face reddened with anger about what lies the Umayyads had been fabricating. He answered the man: �Hush up! May Allah shut your mouth! By Allah, who had sent Muhammad as prophet, if my father would intercede for every guilty on the earth, Allah would respond to his intercession! Has my father been tortured in hell whereas his son is the divider between (the people of) Paradise and Hell? The light of Abu Talib, in

the Day of Resurrection, will put out the lights of all the creatures except five [lights��[۲۳۴

Such a man like Imam Ali with his high position, qualities, virtues and excellences, who had been at the top of faithfulness and who had never been polluted with the dregs of polytheism, would be some how affected by his father if he was not faithful or he was polytheist for something of that would defect the pure page of the son, demean his .virtue and hurt his high position

Once again Imam Ali said: �By Allah! Neither my father nor my grandfathers Abdul Muttalib, Hashem or Abd Manaf had worshiped an idol at all. They offered prayers towards the House (the Kaaba) according to the religion of Prophet Abraham (s), to [whose beliefs they had kept.�[۲۳۵

Abut-Tufayl Aamir bin Wa�ila narrated a tradition that Imam Ali had said: �When my father was dying, the Prophet (s) was with him. Then the Prophet (s) told me of something about my father that was better to me than this worldly life and all what it [has.�[۲۳۶

Another time he said showing why his father Abu Talib hadn�t announced his faith openly: �By Allah, Abu Talib (Abd Manaf bin Abdul Muttalib) was a faithful Muslim, but he kept his faith secret fearing for the Hashemites that Quraysh may harm [them.�[۲۳۷

Once again he said: �Abu Talib didn�t die until he made the Prophet (s) pleased with [him.�[۲۳۸

These were the sayings of Imam Ali about his father. They were sufficient evidences confirming his father�s faith. Imam Ali

announced his sayings intendedly after he had heard the lies accusing his father of .unbelieving

Did Imam Ali say so just out of the sentiment of fatherhood or the enthusiasm of ?kinship without concerning the reality and the truth

I don�t think that any one, who believes in Islam sincerely, will dare to say so because he will violate the excellent position of the imam of the Muslims and the true guardian of Islam besides that he will contradict the traditions had been said by the .Prophet (s) talking about the virtues of Imam Ali

Ali would never deviate from the rightness whatever happened. The Prophet (s) said: �Ali is with the rightness and the rightness is with Ali. It turns with him wherever he �.turns

We don�t need to mention every tradition said by the Prophet (s) about his loyal .guardian Ali for these traditions were as clear as the light of the sun

If there was someone justifying Imam Ali�s sayings as they were out of kinship, he would certainly criticize the Prophet (s) for the Prophet (s) had praised a man, whose sentiment overcame his faith and who preferred his relatives to his religion and consequently he would follow the falseness and change the rightness! The sacred duty of Imam Ali was to disavow his father if he was polytheist when died. His father would be considered as enemy of Allah and then Imam Ali did never have to praise him because the right of the father would never be above the right of Allah. He had

to follow the conduct of his father Prophet Abraham (s) as the holy Quran said: (�but when it became clear to him that he was an enemy of Allah, he declared himself to be .clear of him) ٩:١١۴

He wouldn�t have to follow an enemy of Allah if he was a true faithful but he had to .follow his God�s orders if he wanted to be near to Him

part ٢

No one among the Muslims, all in all, would be equal to Ali in his faith and in obeying .Allah and His Apostle

The Islamic history showed us excellent examples of sincere faithfulness among the Muslims, who trod upon their emotions towards their close relatives, whether their fathers or brothers, if the kinship would contradict their belief. Nothing would stand .against the powerfulness of the true faithfulness whatever it was

The history mentioned the situation of Abdullah bin Abdullah bin Ubayy bin Salool[٢٣٩] towards his father, who uttered some words of hypocrisy during the battle against .the tribe of al-Mustalaq and caused a kind of separation among the Muslims

When Abdullah heard of that, he went to the Prophet (s) and said: �O messenger of Allah! I heard that you want to kill my father. If it is true, you order me to do that. I myself will kill him and bring you his head. I fear, if you order someone else to kill him, that my self won�t let me look at my father�s killer walking among the people and then I may kill him and so I will

[kill a believer for the sake of an unbeliever and hence I go to Hell.�[۲۴۰

He begged the Prophet (s) that no one would kill his father other than him! He feared, if the task would be carried out by other than him, that he might revenge on the killer and so he would commit what would bring him the wrath of Allah! But if he himself killed his father, his sincerity towards Allah wouldn�t be affected by any rage against his father�s killer, although he would suffer too much when killing his father with his own hands. The merciful Prophet relieved Abdullah from the two when he forgave this [hypocrite and set him free just for the sake of his faithful son.[۲۴۱

This is another event showing the dominance of the religious enthusiasm over the .sentiment of the kinship

After the battle of Siffeen, Adiy bin Hatim with his son Zayd passed by the killed soldiers. Among the killed soldiers of the army of Mo�awiya there was Zayd�s uncle (his mother�s brother). Zayd went looking for his uncle�s killer. When he found the killer he killed him with his spear. Then Adiy became so angry with his son Zayd and he scolded him, blamed him and abused him and his mother severely. He said to his son: �O son of obscene woman! I am not on the religion of Muhammad, unless I hand you �.over to them to kill you

But Zayd fled from his father and joined Mo�awiya, who received him well and safeguarded him. Then Adiy

raised his hands towards the Heaven cursing his son. He said: �O Allah! Zayd has parted with the Muslims and has joined the unbelievers. O Allah, hit him with an arrow of Yours that never misses him! By Allah, I will never talk with him a single word at all [and I will never live with him under one roof at all.�[۲۴۲

However great the sentiment of fatherhood towards the son was but you found that Adiy wanted to kill his son because he had committed a sin by killing an innocent faithful Muslim, but he had not but to pray Allah against him when he fled from him .towards the unjust band of Mo�awiya

This was not the only event of this kind in the battle of Siffeen. There was another one :mentioned by the historians

A warrior from among the oppressive army of Mo�awiya came out challenging to duel with one of the army of Imam Ali. They fought for a while of time until the soldier of Imam Ali could throw his enemy to the ground and sit on his chest. Before he tried to kill him, he uncovered his face and it appeared that he was his brother but he heard many voices of his army asking to kill him. He waited a while and said to them: �He is my brother.� They answered him: �Leave him alone.� But he wouldn�t do that without being satisfied with a true justification for he wouldn�t prefer brotherhood to his religious duty. He answered: �Never! Until ameerul

mo�mineen permits me to leave him alone!� when Imam Ali was told of that, he [said to him: �Let him go!�[۲۴۳

Unless he didn�t receive the order of his leader Imam Ali, he would definitely kill his .brother for the sake of his faith and belief

These men wouldn�t be, at all, more faithful or sincerer than Imam Ali, on whose shoulders Islam was erected and by whose sword, which overthrew the great heads .of the polytheists, Islam became so strong

Imam Ali definitely would never let his father alone if he knew that he was unbeliever nor would he praised him falsely at all. It was he, who was the highest example, after the Prophet (s), of faithfulness and devotedness in the pure way of Allah and His .Apostle

If Ali was not certain about his father�s faith, he would never deny the lies fabricated against him nor would he praise him with the best of words. He was worthier than anyone else to say the truth even though it was against his father. His great faith and .devotedness would never let him deviate from the clear way of rightness

He was the worthiest, after the Prophet (s), in keeping to the orders of the holy Quran .and refraining from its prohibitions

We saw that the Quranic verses mentioned above were full of terrible meanings of threat against those, who would follow the unbelievers�and certainly Ali, who was the ideal example of rightfulness, would never contradict a single word of the holy !Quran

It would be better to mention for the

reader this passage of one of Imam Ali�s speeches said in front of the all in one of :the days of the battle of Siffeen

When we had been with the Prophet (s), we killed our fathers, sons, brothers and� uncles and that strengthened our faith and our submission to the orders of Islam. We tolerated the bitterest of sufferings for the sake of the jihad and dueling the heroes of [the enemy� �[۲۴۴

What a wonderful image it was! It showed us the powerfulness and the firmness of the Muslims in realizing the rightness and defeating the falseness even if the victims .were their fathers and sons as they were described by the holy Quran

[The Sayings of Ahlul Bayt[۲۴۵

part ۱

If we studied the biographies of Ahlul Bayt, we would find that each of them had confuted the accusations had been ascribed to Abu Talib. They declared the reasons behind those accusations, which distorted the faith of Abu Talib and made him one of .the unbelievers

Whenever the lies and the fabrications increased, a word of rightness came out to scatter all that confusion and a ray of truthfulness shone to clarify the darkness of .that unfairness and evil wills

One of those, who had heard of the lies fabricated about the faith of Abu Talib, .۱ asked Imam Sajjad-Ali bin al-Husayn-(s)[۲۴۶] about those accusations. Imam Sajjad �!said: �Yes

The asker repeated his question to be certain about the source of those accusations and to know whether they were true or not: �There are some people here �!pretending that Abu Talib was unbeliever

Imam Sajjad sighed

painfully and cried loudly: �How wonder! Did they accuse Abu Talib (of being unbeliever) or they accused the Prophet (s), who had been ordered by Allah not to let a believing woman keep on living with an unbelieving man as his wife in many Quranic verses? No one doubted that Fatima bint Assad[۲۴۷] was one of the first faithful [women. She had been still Abu Talib�s wife until he died.�[۲۴۸

The saying of Imam Sajjad showed that whoever thought that Abu Talib was unbeliever, accused the Prophet (s) of contradicting the orders of the holy Quran or .being indifferent to apply them to his uncle

No one at all could deny the true faithfulness of Fatima bint Assad, Abu Talib�s wife and Ali�s mother, and no one could say that the Prophet (s) had annulled the marriage of Abu Talib and his wife Fatima. If Abu Talib was unfaithful, then the .Prophet (s) had to separate between him and his faithful wife

As long as Fatima bint Assad had been still as Abu Talib�s wife until he died, so whoever said that Abu Talib was unfaithful, definitely would accuse the Prophet (s) of disobeying his God. Hence whoever accused Abu Talib of being unfaithful would .(impudently accuse the heart of Islam; the great Prophet (s

Imam Baqir[۲۴۹] was asked about the false tradition fabricated against Abu Talib .۲ saying that Abu Talib would be in Hell. He answered: �If the faith of Abu Talib is put in a scale of a balance and the faith of the peoples is

�.put in the other scale, the faith of Abu Talib will outweigh

Then he said: �Don�t you know that ameerul mo�mineen Ali (s) ordered to offer the hajj for the sake of Abdullah, Aamina[٢٥٠] and Abu Talib during his lifetime (Ali�s [lifetime) and then he ordered in his will to offer the hajj for them.�[٢٥١

The faithfulness of Abu Talib was of a prudent man not of an imitator. It was faithfulness of a struggling supporter. Abu Talib was the leader of the greatest tribe among all the Arabs. In fact it was the essence of the Arabs. He was the chief of the town that all the Arabs used to visit for its sacredness and holiness. Such an obeyed leader and a highly respected chief turned to be a follower of an orphan, who was brought up by Abu Talib himself. He left his leadership and high position and followed his nephew; the Prophet, who was chosen by the Heaven to be the means between the Creator and His creatures. Wasn�t it a true faithfulness that made this great man ?(as same as any of the slaves, who followed the Prophet (s

Then Imam Baqir proved the faithfulness of Abu Talib when saying that Imam Ali had ordered to offer the hajj for the sake of Abu Talib not only during his lifetime (Ali�s lifetime) but also after his death when recording that in his will. Hajj was one of the basic pillars of Islam and hence Ali wouldn�t have ordered to be offered for an unfaithful

!man

As for Imam Sadiq[۲۵۲] (s) he had plentiful sayings about his great grandfather Abu .۳ Talib, in which he confuted all the accusations ascribed to his grandfather. The age of Imam Sadiq was after the end of the state of the Umayyads, which poured upon the people flows of disasters and distresses, and the beginning of the state of the Abbasids, who ruled under the pretense of getting back the rights of the Alawites.[۲۵۳] They pretended that they would get back the rights to their actual possessors. It was .just a pretense, which they made as the cornerstone of their new state

It was a short time when the swords were put aside from the necks of the Alawites and the muzzles were removed from the mouths of people but everything would be .changed as soon as the bases of the state became firm and strong

This was an active reason that made the voice of Ja�far bin Muhammad as-Sadiq announce the truth loudly and spread much of his lights among people. Although the time was short for him, he could spread the pure principles of the Hashemites. Abu Talib, the assistant of the Prophet (s), had his enough share of Imam Sadiq�s active .traditions

�!Once someone asked Imam Sadiq: �People pretend that Abu Talib is in Hell

�.Imam Sadiq said: �They tell but lies! Gabriel had never revealed such a thing

Then he added: �The example of Abu Talib was like the example of the Fellows of the Cave; they concealed their faith and announced polytheism and so Allah

rewarded them doubly. Abu Talib also concealed his faith and announced polytheism so Allah rewarded him doubly� He didn�t leave this worldly life until he was told that he would be in Paradise�How do they describe him so? Gabriel had come down in the night when Abu Talib died and said: �O Muhammad! Go out of Mecca! You have no [supporter in it after Abu Talib.�[۲۵۴

Imam Sadiq said that Allah would reward Abu Talib twice that he could keep his faith secret when he found that it was better; therefore he would be rewarded for his faith and he would be rewarded for keeping his faith secret. Not everyone could conceal .what one believed in even if it was in the interest of the mission

Imam Sadiq compared Abu Talib with the Fellows of the Cave mentioned in the Quran and he said that Allah had brought him good news (via the revelation to the Prophet (s)) that he would be in Paradise. This was not an unbelievable thing after the historians had mentioned that the Prophet (s) had told some people that they would be in Paradise. There might be some ones among them, who wouldn�t be equal to !Abu Talib in his defending and supporting Islam

Then Imam Sadiq mentioned a great evidence confirming the faithfulness of Abu Talib when saying that Gabriel had ordered the Prophet (s) to leave Mecca after the death of Abu Talib because by the death of Abu Talib, the Prophet (s) had lost the .support and protection in Mecca

Would such a man like Abu Talib be unbeliever or would Hell be his reward? If it was so then there would be no difference between the believer and the unbeliever and .between the Muslim and the polytheist

Once there was a conversation between Imam Sadiq and Yonus bin Nabata. Imam �?Sadiq asked Yonus: �O Yonus! What do people say about Abu Talib

�.Yonus said: �They say that he is in Hell, in which his head boils

Imam Sadiq said: �Have told lies the enemies of Allah! Abu Talib is one of the companions of (the prophets, the truthful, the martyrs and the good, and a goodly [company are they!)[۲۵۵

Once again Imam Sadiq answered a man asking him that people pretended that Abu :Talib was unbeliever: �They tell but lies! How is that and he has said

Don�t you know that we have found Muhammad a prophet

[as Moses! It had been recorded in the first Books![۲۵۶

:Once again he said: �How was Abu Talib unbeliever whereas he had said

,They knew well that our son had never been a liar

.nor had he cared for absurdities

,And a white-faced, with whose face it is prayed

.so that the clouds bring goodness

[He is the shelter of the orphans and the guardian of the widows.�[۲۵۷

part ۲

Imam Sadiq said: �Ameerul mo�mineen (Imam Ali) was pleased with the poetry of Abu Talib to be recited and recorded. He said: Learn it (the poetry) and teach it to your [children for it complies with the religion of Allah and it has much knowledge.�[۲۵۸

Besides that this tradition had a clear

witness by Ali about the faithfulness of his father. It showed us the value and the high position of Abu Talib. Imam Ali became so pleased when he heard his father�s poetry; therefore he ordered that it should be learned and taught because it complied with the mission of Allah and it had much divine knowledge about the previous .religions of Allah

Imam Musa al-Kadhim[۲۵۹] (s) was asked by Durst bin Abu Mansoor about Abu Talib. .۴ The asker didn�t ask about the faithfulness of Abu Talib because this was certain for .him but he asked about something above the faithfulness

[He asked: �Was the Prophet (s) submissive to Abu Talib?�[۲۶۰

Imam Kadhim said: �No! but he (Abu Talib) was the depositee of the precepts and .((then he delivered them to him (to the Prophet (s

The man asked: �Did he deliver the precepts to the Prophet (s) as if the Prophet (s) �?was submissive to him

Imam Kadhim said: �If the Prophet (s) was submissive to him, he wouldn�t deliver �!the precepts to him

�?The man asked: �Then what about Abu Talib

Imam Kadhim said: �He believed in the Prophet (s) and in his mission and so he [delivered the precepts to him.�[۲۶۱

This tradition confirmed what we have said about the personality of Abu Talib in this .book

A man like Abu Talib was necessary to be available in order to connect the ray of the .(mission of Abraham (s) to the shining flame of the Mission of Muhammad (s

The tradition showed us that the asker was certain about the faithfulness of

Abu Talib and he thought that Abu Talib was the depositee of the precepts, which he had to deliver them to Prophet Muhammad (s). Definitely no polytheist would have .been deposited with this divine heritage

The asker thought, as he had already known the high position of Abu Talib, that Prophet Muhammad (s), before the advent of the mission, was submissive to Abu Talib as guardian but Imam Kadhim removed this illusion from the asker�s mind .when answering him so clearly

After the clouds of illusion had left the asker�s mind, he asked about the situation of Abu Talib and Imam Kadhim answered him that Abu Talib had confessed the prophecy of Muhammad and believed in Allah otherwise he wouldn�t have delivered .(the precepts to the Prophet (s

Abban bin Mahmood wrote to Imam Reza[۲۶۲] (s) when his faith was about to be .۵ shaken by the fabricated lies: �May Allah make me die for you! I am in doubt about �!the faith of Abu Talib

Imam Reza (s) wrote to him: �(And whoever acts hostilely to the Messenger after that guidance has become manifest to him, and follows other than the way of the believers, We will turn him to that to which he has (himself) turned and make him enter Hell; and it is an evil resort)[۲۶۳] Then: if you don�t confess the faithfulness of [Abu Talib, your fate will be to Hell.�[۲۶۴

The answer of Imam Reza showed that doubting about the faithfulness of Abu Talib contradicted believing in the Prophet (s). He, who doubted about the

faithfulness of Abu Talib, would act hostilely to the Prophet (s) and deviate from the way of guidance after knowing it and whoever deviated from the right way of guidance would be out of the sphere of faith and then his way would lead him to Hell. It would be considered as harming the Prophet (s) and harming the Prophet (s) was a .guilt leading to Hell

Allah said in the holy Quran: (Surely (as for) those who speak evil things of Allah and His Messenger, Allah has cursed them in this world and the here after, and He has prepared for them a chastisement bringing disgrace) ۳۳:۵۷, and: (and (as for) those .who molest the Messenger of Allah, they shall have a painful punishment) ۹:۶۱

The Prophet (s) said in one of his traditions: �He, who harms a hair of mine, harms [me and whoever harms me, harms Allah.�[۲۶۵

Imam Askari[۲۶۶] (al-Hasan bin Ali) said in a long tradition narrated by his . ۶ grandfathers: �Allah the Almighty had revealed to his messenger (Muhammad): (I have assisted you with two groups of assistants; a group supports you secretly and the other supports you openly. As for the group that supports you secretly, their master and the best of them is your uncle Abu Talib but as for the group that support �.you openly, their master and the best of them is his son Ali bin Abu Talib

Then he added: �Abu Talib is like the believer of the Pharaoh's people; he keeps his [faithfulness secret.�[۲۶۷

One of the two groups

had to carry out its task secretly as long as carrying it out openly was not possible for it�like the support of the angels as mentioned by the Quran: (�and sent down hosts which you did not see) ۹:۲۶.

(�and strengthened him with hosts which you did not see) ۹:۴۰.

(�that your Lord should assist you with three thousand of the angels sent down) ۳:۱۲۴.

(Your Lord will assist you with five thousand of the havoc-making angels) ۳:۱۲۵.

(I will assist you with a thousand of the angels following one another) ۸:۹. There are many other verses talking about this subject.

Abu Talib wouldn�t be able to support the Prophet (s) unless he kept his faith secret. He was like the believer of the Pharaoh�s people, whose story had been mentioned by the Quran.[۲۶۸] If the believer of the Pharaoh�s people hadn�t concealed his faithfulness, the Pharaoh would have killed Prophet Moses (s). His situation was so active among his people, who didn�t know that he was a believer but they thought that he was like them. So was the situation of Abu Talib towards the mission of the Prophet (s). To this meaning Imam Askari referred when he mentioned this tradition narrated by his fathers, who had ascribed it to the Prophet (s).

No one could suspect the sayings of the Prophet�s progeny and think that their sayings might be untrue after the Quran had confirmed their infallibility by saying: (Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a

.thorough) purifying) ٣٣:٣٣)

This Quranic verse declares the infallibility of the pure Prophet�s progeny in spite of .the disgraceful attempts of some deviate interpreters to distort its meaning

Ahlul Bayt were equal to the holy Quran. They were as a rope extended between the Heaven and the earth; whoever kept to it would get to the top of eternality and whoever turned aside from it, would remain at the foot surrounded with dangers of .destruction

The Prophet (s) said: �I have left among you two weighty things, which if you keep to, you will never go astray at all; the Book of Allah and my family. They will never �.separate until they come to me at the river in Paradise

This true tradition, which had been agreed upon by the consensus of the Muslims, was another evidence showing the infallibility of the Prophet�s progeny. Whoever suspected them, would suspect the Quran, whose equal they were, and whoever let .them down, would be perished

There are many other Quranic verses and prophetic traditions confirming the infallibility and purity of the Prophet�s progeny. We don�t want to mention them for .they are not of our subject

They, who were equal to the Quran, definitely wouldn�t say save truthfulness. They were worthier than anyone else not to contradict the Quran and they were the first to .obey its orders and to refrain from its prohibitions

After that, would they praise a man, even if he was their father, falsely and ascribe to him what he didn�t have? Would they acquit him from a real guilt

!without any evidence just because of kinship? Certainly not

Whoever said that, would violate their high position, which was the very position of the Prophet (s) himself, and would violate the sacredness of the Prophet (s) and the .sacredness of his mission

The Sayings of the Companions and Others

part ۱

We found among the Prophet�s companions that there were many, whose eyes hadn�t been blinded by the evil fancies nor had they deviated from the right way because of the personal interests, confessing the faithfulness of Abu Talib and .mentioning his good deeds

We don�t want to quote all what was said by the companions about Abu Talib in order not to prolong the research, but we want to quote some of their sayings to be .as evidence to show the truth

۱. The caliph Abu Bakr said: �Abu Talib didn�t die until he had said: There is no God but Allah and Muhammad is the messenger of Allah.�[۲۶۹]

The same was said by al-Abbas.[۲۷۰]

۲. Abdullah bin Abbas was asked by a man: �O cousin of the messenger of Allah! Would you tell me about Abu Talib? Was he a Muslim or not?�

:Abdullah bin Abbas answered him: �How was he not a Muslim whereas he said

,They knew well that our son had never been a liar�

�.nor had he cared for absurdities

Abu Talib was like the Fellows of the Cave; they kept their faithfulness secret and showed polytheism so Allah rewarded them doubly.�[۲۷۱]

۳. The great companion Abu Tharr, whose eyes hadn�t been blinded by the shine of

,gold nor had he been frightened by the violence of Mo�awiya

said: �By Allah, Whom there is no god other than! Abu Talib (may Allah be pleased [with him) didn�t die until he became a Muslim��[۲۷۲

:Hassaan bin Thabit, the poet recited .۴

,If you mourn a dead�

�.Please, mourn the loyal man; the brother of the loyal

Sibt bin aj-Jawzi when explaining this verse said: �He means Hamza and Abu [Talib.�[۲۷۳

These confessions were not limited to a certain age rather than the others or to a .۵ certain class of people�everyone, who was honest, fair, impartial and not affected by the different fancies, had a ray of light emitted in the darkness to light the straight .way

It was a word of rightness emitted of the mouth of the Abbasid King Abdullah al-Ma�moon, although he was not such an honest man, but it was a fair word that slipped away of his mouth willingly or unwillingly. He said: �By Allah, Abu Talib :became a Muslim when he said

,I supported the Prophet; the Prophet of the Lord

.with swords shining like the lightning

,I defended and protected the Prophet of the Lord

.as kind guardian

,I creep to his enemies like a young camel with much heed

,but I roar at them proudly

[as a lion roaring in its lair.[۲۷۴

Abu Ja�far al-Iskafi, in his thesis (Naqdh al-Othmaniyya) when trying to refute the .۶

thesis of aj-Jahidh (al-Othmaniyya), mentioned Abu Talib. He couldn�t but praise him. He said: �Abu Talib was his father (the Prophet�s father), his guardian, his supporter and defender and without him, the Prophet (s) wouldn�t succeed. But in (spite of that, he (Abu Talib

[didn�t become a Muslim according to most of the traditions.�[۲۷۵

We found it odd; in fact we didn�t think that Abu Ja�far had said the last statement, which contradicted the beginning of his saying, besides that Abu Ja�far was one of those, who had said that Abu Talib was a Muslim as we will mention it in the last .chapter

What made us doubt more about it was that our source was not the thesis itself but the summary of the thesis, which was collected by Hasan as-Sandoobi, whom we .(talked about in the beginning of the book (At the threshold

If it was proved that the last statement was said by Abu Ja�far, he didn�t showed his own opinion about the subject but he just said that some of the traditions had .mentioned that Abu Talib was not a Muslim

In another place, when Abu Ja�far talked about those, who had become Muslims because of the good praying of Abu Talib and his keeping to the Prophet (s), he said: ��and because of him (Abu Talib) the Hashemites kept on defending the Prophet (s) in Mecca against the tribes of Makhzoom, Sahm and Jumah�and because of him the Hashemites tolerated the blockade in the Shi�b�and because of his praying and his keeping to Muhammad (s), his wife Fatima bint Assad became a Muslim. He was better in kindness and good nature than Abu Bakr and others�what prevented him from being a Muslim-if it was proved that he hadn�t been a Muslim-was but the [Taqiya[۲۷۶].�[۲۷۷

This last statement didn�t mean

that he thought Abu Talib hadn�t been a Muslim as his disciple ibn Abul Hadeed .declared

This saying-if it was his- might have been said by him before he became certain about the faithfulness of Abu Talib after researching for the truth then he declared what he had become certain about. This word denied the announcement of Abu Talib�s faithfulness and not the faithfulness itself because taqiya would impose upon one to .conceal the true beliefs

٧ . Aj-Jahidh, in spite of his disgraceful and ignorant situation in his thesis (al-Othmaniyya) when mentioning Abu Talib to disvalue the antecedence of Ali in being a Muslim, couldn�t but to say: �Don�t you know that Quraysh and all the people of Mecca couldn�t harm the Prophet (s) as long as Abu Talib was alive?�[٢٧٨]

٨. The author of Tathkiratul Khawass, after talking about Abu Talib through the talking about Imam Ali (s) and mentioning some of the good deeds of Abu Talib, the sayings of the Prophet (s) about Abu Talib and his praying Allah to have mercy upon him, said: �I say: the saying that Abu Talib is among the fellows of Paradise doesn�t need pondering on it. There are many evidences proving that; his caring for protecting the Prophet (s), supporting him, defending him against the harm of the polytheists and the unbelievers, the sorrow of the Prophet (s) when Abu Talib died, naming that year as the year of sorrow by the Prophet (s) because of the death of Abu Talib and Khadeeja, the praying of the Prophet

s) that Allah might have mercy upon Abu Talib and might forgive him and the) [response of Allah to the praying of Abu Talib especially when he insisted upon it.�[٢٧٩

Then the author tried to prove the faithfulness of Abu Talib by mentioning the sayings of the infallible imams about him and his own sayings about the Prophet (s) and about .his religion

It would be better to quote this passage: ��and also that no one of his enemies .mentioned that his (Abu Talib�s) sons were angry that their father was unbeliever

Mo�awiya, the bitter enemy and opponent of him (Ali), Amr bin al-Aass, Abdullah bin az-Zubayr, Marwan and others, in spite of criticizing him, defaming him and ascribing to him what he was free from, did never accused him of that his father was unbeliever�whereas he (s) often criticized them for the unbelief of their fathers and !�mothers and the meanness of their lineage but they didn�t reciprocate

This was the best evidence showing his (Abu Talib�s) faithfulness and showing the .bad fanaticism of those of the public (the Sunnis), who ascribed unbelief to him

O you, the just! Think about the evil will of the batlike people in their enmity against [the sun of Islam and its light�!�[٢٨٠

It was a clear evidence and a reasonable conclusion taken from the actual reality! If those, who were the bitter enemies of Imam Ali, weren�t certain that Abu Talib was faithful, they would definitely defame Imam Ali with this thing, whereas they tried their best to ascribe to him much many

fabricated defects, which he was certainly free from. There was no faith, no honesty .and no conscience would prevent them from that but they had no way to it

We had, in this chapter, to quote this clear saying, which came out of a Christian .٩ .mouth that knew the rightness and supported it and saw the light and led to it

part ٢

We quoted it without any comment for the facts in these lines didn�t need any .comment or explanation

The historian writer Abdul Masseeh al-Antaki said: �The historians disagreed upon the faithfulness of Abu Talib. Some said he was a Muslim and some said he was a .polytheist. Each group had evidences and prophetic traditions they depended upon

.One like me is not to determine such a serious matter

But the evidences taken from the actual reality confirmed the thought of those, who said that Abu Talib was a faithful because man, however exceeded in loving his kin; his son, his nephew or his son-in-law, could never be indifferent to his beloved if he saw him violating his religion or belief and trying to demolish its pillars to replace it with another religion�could never be indifferent unless he himself believed in the new religion for, as you know well, that people stuck to their religions and exaggerated in sanctifying them to a degree that a believer was ready to kill his son .or his father if he saw him scorning his religion or making little of his god

If this was applied to the ordinary people, it would be

worthier to be applied to the upper class of them like Abu Talib, who had a high position among Quraysh so he was obliged by himself and by his position to defend his religion, which he and his people had already believed in, in order that his position would still be respected, he wouldn�t be mean before his people and he wouldn�t .expose himself to the wrath of his gods and then to lose his afterlife

Hence Abu Talib must believe in the mission of his nephew (s) in his heart but he .didn�t announce that for a certain purpose required by wisdom and political affairs

If he had announced his faithfulness at the beginning of the mission, Quraysh would have been against him and so he would have lost his glory and respect�then he would be unable to defend his nephew, who was still powerless, against the harm of .Quraysh. This made him conceal his faithfulness

His deeds, poems and speeches showed his faithfulness clearly, especially when defending and praising al-Mustafa[٢٨١] (s) in his poems and speeches until the last moment of his life, which he ended with his clear will. He could do all that depending .upon his powerfulness and high position among Quraysh

According to that, Abu Talib was one the best companions and supporters .undoubtedly

How nice it would be if Islam would have some men, nowadays, who could defend it and could restore its glory as Abu Talib had done at the dawn of the mission, then .Islam would remain glorious

This was Abu Talib; the

guardian of al-Mustafa (s), his uncle, his beloved, his supporter and the father of our master; ameerul mo�mineen, the emir of the religion and the victor lion of Allah, Ali bin Abu Talib�! Yes, he was this great man, who had brought up these two luminous suns that lighted the sky of life and religion!�[۲۸۲]

We don�t think that this clear saying needs any comment.

On the pages of history there were many examples confirming the saying that the religious sentiment was stronger and more determined than the sentiment of kinship. If both of them met in the field of struggle, victory would definitely be for the first and defeat would be for the second.

۱۰. Dr. Taha Hussayn said: �Abu Talib�s kindness to the Prophet (s) was well-known and his strife to defend him and his religion against Quraysh was so famous.�[۲۸۳]

۱۱. The fair professor Abdul Aziz Sayyidul Ahl wrote a book about Abu Talib. Some of the readers noticed that he hadn�t declared the faithfulness of Abu Talib.

I am on the contrary to that. I think that the professor have confessed in the clearest way that Abu Talib was one of the first believers and the antecedent Muslims and that he had done Islam many favors.

If the book had nothing but the few shiny lines in its preface, it would be the best evidence proving what the author thought about the sheikh of the Hashemites.

It would be better to quote some lines of those shiny pages. The author said: �It was not fair for people towards

the man, who had brought up the Prophet (s) and protected him more than forty years, that his news were abridged, scattered and distorted and that the narrators of his news were so few and confused�

Then all his favors were forgotten and history, at the moment of his death, took an odd and weak situation towards him. History talked about this man, who had protected the prophecy and defended it strongly, sacrificingly and faithfully, in a way as if it talked, with a tongue created by fancy, about an adventitious thing or a new coming foreigner�!

The man had spent all his life in supporting the Prophet (s), forced his family to follow him, spent his power, love and monies for him, quarreled with his enemies, stroke them and defeated them and made himself ready to hasten sincerely to his nephew in the way of distresses.

The existence of Abu Talib was one of the necessities of the creation and a support that must be available to make the mission survive and spread as ibn Khaldoon had said in his theory[۲۸۴]�

It was the will of Allah; no man, no belief and no religion would win unless there was a sufficient support defending him or it against the terrible fanaticism then he or it would prevail by the followers and the assistants, but that support must be the first because without it there wouldn�t be followers and assistants.�[۲۸۵]

and Abu Talib didn�t miss the duty, which he was to do, and he wasn�t �� overburdened with the heavy task that

he was to carry out. He supported the Prophet (s) and assisted him, quarreled with all the people for the sake of him and pride didn�t carried him off to sin as it carried the others of the greats, who misled the people.

Abu Talib was the master of all of Quraysh with no equal.�[۲۸۶]

The Prophet (s) cried when his uncle died; and who would cry tenderheartedly,� mercifully and faithfully if Muhammad, whose God had brought him up well, wouldn�t? He mourned his uncle, who had brought him up, protected him, supported him and tolerated many sufferings for him. Abu Talib was his father when he lost the father, was his right hand when he needed a supporter and was his party when he needed a strong rightness to defeat the falsehood and to perish the tyranny!�[۲۸۷]

We tried not to quote many sayings spread in the book but in spite of our trying we were forced to quote the above words.

Then we want to ask the reader: �Was it possible to say that we didn�t find that the author had declared that Abu Talib was a Muslim after all what he had said in his book? We quoted these sayings just to be as an example to show his clear confession, which was definitely the truthful witness!

۱۲. We found the professor George Jirdaq in his wonderful book (Imam Ali; the Voice of the Human Justice) praising Abu Talib with wonderful statements of esteem and glorification.

We thought that we had to quote something of this marvelous mention.

The

professor said: �When his grandfather-Abdul Muttalib; the Prophet�s grandfather- died, his uncle Abu Talib-Ali�s father- adopted him. The boy kept on living in the sphere of sympathy, meekness and well-education, which the late father had left to [the resident son.�[٢٨٨

After mentioning that Abdul Muttalib had recommended Abu Talib to look after his grandson he said: �� and he wouldn�t choose Abu Talib unless he was certain about the actual feeling and thinking of him. Although all the sons of Abdul Muttalib were kind and sympathetic, their kindness and sympathy were not so firm and deep .like Abu Talib�s

The effect of kindness and sympathy in the good adopting and educating would be clearer than the effect of monies; therefore Abdul Muttalib chose Abu Talib to look .(after Muhammad (s

In addition to that Abu Talib had great sympathy towards his nephew that would force him strongly to take much care of him even if his father hadn�t recommended him to! So how would it be if both of them; his sympathy and his father�s ?recommendation were together

No doubt that Abu Talib was a nice and beloved person; a nice person, who had the wisdom of a kind old man, who was loyal and experienced and who put all what he [had of kindness, loyalty and experience in practice in any case.�[٢٨٩

part ٣

Let us listen to this wonderful word: �As if it was that when Allah had chosen the Prophet from among the family of Abdul Muttalib, He had chosen this generous uncle to bring him up! As

if the power of the existence paved the way for Abu Talib to know about the matter of his nephew what any one else didn�t know.�[۲۹۰]

Another wonderful word said by this man talking clearly about the personality of Abu Talib with all the good meanings it had: ��the good meanings of Abu Talib�s nature moved to be inside the soul of Muhammad. They became a part of his self while growing under the care of the loving uncle.�[۲۹۱]

Abu Talib was the first in Islam, who recited poetry full of love towards Muhammad � and calling for supporting him. He became so angry whenever there was a doing or a saying having some harm to his nephew.�[۲۹۲]

Abu Talib didn�t forget for a moment throughout his life that Muhammad was the � continuity of the high morals, which he himself, his brother Abdullah and their father Abdul Muttalib had spontaneously.�[۲۹۳]

When Abu Talib died the Prophet (s) felt that he lost the greatest pillar, to which he � used to resort and which defended him against the harm of Quraysh. This feeling showed the connection of the means of goodness between Muhammad and his uncle; the chief of the house, in which Muhammad grew and acquired his high morals!

By losing Abu Talib, Muhammad felt that he lost the supporter, who was ready to sacrifice himself for him and to defend him against any harm, who was his fortified shelter against Quraysh and its oppressors until he said: �I didn�t get any harm from my people until my uncle died.�

How would we

?justify this deep sorrow that had filled Muhammad�s heart after his uncle�s death

What was the cause of this grief whereas Muhammad was so patient, determined and confident that his mission would succeed however his enemies were many or however his assistants were few and whatever the situations of the good or the evil ?people were

Yes! What was the cause of this grief? It was the disaster that afflicted Muhammad (s) when he lost his uncle; the dearest man, who had been so kind to him and who had .protected him against the evils of the enemies

The abundant tears Muhammad shed were clear evidence showing that he had lost [something of his self, his present and his past!�[۲۹۴

Then, in another chapter, he talked about the relation that united the sympathy between Muhammad and Ali as it was between Abu Talib and Muhammad and how .that unity had given its good fruits

He said: �The connections of sympathy and brotherhood continued between Muhammad and Ali and the cooperation between them to make the mission succeed continued too since Muhammad had known Abu Talib and since Ali had known Muhammad and since the three had gathered in one house, which had been based on .the meanings of magnanimity

The qualities of the house of Abu Talib were but an incentive that made Abu Talib and Ali understand the genius of Muhammad in a way that appeared in the first as sympathy and sacrifice and in the second as great intellect, deep feelings and [sacrifice like the miracles!�[۲۹۵

A reader might say

that there was nothing of what the writer had praised Abu Talib with showing that he said that Abu Talib was a Muslim because he didn�t do save showing Abu Talib�s high qualities, his devotedness in loving and protecting the Prophet (s) and his propagandizing for the mission and for supporting the Prophet (s).

We are satisfied with this. We don�t need from a great thinker like George Jirdaq to say about the light: I see it�when he describes the light, shows its aspects and leads to it. This is enough to make us feel that he walks in the way of the light that he praises.

Hence we don�t need to lead the reader with his hand to show him what meanings these words have because they are too clear and they are full of frank confession of the faithfulness of Abu Talib.

We want to refer to his sayings: �As if the power of the existence paved the way for Abu Talib to know about the matter of his nephew what any one else didn�t know� and: �Muhammad was the continuity of the high morals, which Abu Talib, his brother Abdullah and their father Abdul Muttalib had spontaneously.� How would Muhammad be the continuity of these men, if they were polytheists? God forbid!

Then what was that great soul of Abu Talib, which melted inside the soul of Muhammad and the two souls mixed to be two parts of one thing? Then how Abu Talib, Muhammad and Ali became one thing that couldn�t be divided?

The qualities of

the house of Abu Talib was the strong incident that led the father and the son to understand the genius of the Prophet (s) in a way that appeared in them as great sympathy and sacrifice, which were held together just to make the mission succeed with all what that successfulness required of deep sympathy, great intellect and .sacrifice, which was like the miracles

That high sympathy united between the Prophet (s) and his uncle and his cousin since he had known his uncle and since his cousin had known him to make a firm unity that couldn�t be separated since the three had gathered in one house built upon the .bases of magnanimity and virtues

Then what was that goodness, whose means connected between Muhammad, his ?uncle and Ali

?Did Muhammad acquire means of goodness from a polytheist one

?Was it hopeful to acquire goodness from a stubborn polytheist

Could that stubborn polytheist be a partner with the messenger, who would spread ?the mission of monotheism

It was naturally for the Prophet (s), when he lost his uncle, to feel that he lost the greatest pillar, on which he leant and by which he was protected and his mission was defended. His uncle was the chief of the house, in which he had been brought up with .the highest of morals

It was naturally for Muhammad (s) to be sad and sorrowful in spite of that he was so patient and firm and in spite of his confidence in his God, Who would definitely make his mission succeed, even if the

apparent means of success were so little that the enemies were much more than the .assistants and that the evil ones were more than the good ones

But it was the sorrow that remained when one was afflicted by the loss of the dearest one, who used to protect and defend�it was the loss that made one feel as if one lost !a part of one�s self extended from one�s present to the past

These quotations are enough and we don�t need to quote more. They have enough evidences and confessions clarified by many personalities leading to the same point although there are differences controlled by the different fancies and aims. This point is supporting the wronged right, uncovering the hidden facts and announcing the truth loudly, in the milieu that is full of noisy lies, odious barking and hideous hissing of .adders scattering their poisons here and there

!�But it is the bright rightness and the shiny truth

Allah definitely prepares the sincere supporters and the loyal assistants of the !rightness lest the virtue and the vice be equal or lest the evil defeat the good

[A stop with ibn Abul Hadeed[۲۹۶

part ۱

We don�t want to examine every word said about the subject for it will take us too far. It is enough for us to be satisfied with the truthful witnesses of those, whom no true Muslim can suspect; the Prophet (s) and his pure progeny and the witnesses of .the persons, who have seen the light and have known the truth

But we have to quote some sayings of ibn Abul Hadeed in

his book Sharh Nahjol Balagha and to argue with him about a certain saying we found .in his book

He said when talking about the umma, to which Muhammad had been sent as prophet, and dividing it into some groups: �the mo�attilah[٢٩٧] and non-mo�attilah; among the mo�attilah were those, who denied the Creator and the day of Resurrection, those who believed in transmigration (of souls) and those, who worshipped the idols�etc.� �until he said: �As for those, who were not mo�attillah among the Arabs, they were few. They were God-fearing. They were pious and they refrained from committing vices, like Abdullah, Abdul Muttalib and Abu Talib.�[٢٩٨]

You see that ibn Abul Hadeed said here that Abu Talib was one of those, who were God-fearing, who believed in monotheism and who believed in the Creator of the existence after he talked about those, who denied the Creator and the Day of Resurrection and after he talked about the idolaters and others. He said that Abu .Talib was one of those, who were pious and who refrained from committing vices

There was no vice for Abu Talib worse than to see the guidance of the Prophet (s) !without following it

He also said when talking about the virtues and the qualities of Imam Ali (s): �What do I say about a man, whose father was Abu Talib; the master of Arabia, the sheikh of Quraysh and the chief of Mecca?� until he said: ��and Abu Talib adopted the Prophet (s) when he was a child and protected him when he became

a man. He defended him against the polytheists of Quraysh. He met for the sake of him great distresses, faced hard sufferings and tolerated much in supporting and assisting him�It was said: When Abu Talib died, it was revealed to the Prophet (s): [(Get out of it (Mecca). Your supporter died).�[٢٩٩

Ibn Abul Hadeed considered the kinship of Abu Talib as honor and that it was one of Imam Ali�s good qualities. He said that Imam Ali had a great honor by being the son of Abu Talib. Then he mentioned the virtues of Abu Talib such as adopting, protecting and defending the Prophet (s) against the harms of Quraysh until he suffered great .distresses but he achieved his duties in spite of all the difficulties he faced

He said that the Prophet (s) had been ordered by the Heaven to leave Mecca after the !death of his uncle Abu Talib, who was his defensive fortress

He referred to this point, the revelation to the Prophet (s) to leave Mecca, another time when he said: �When Abu Talib died in Mecca, Quraysh became alone with Muhammad and harmed him so much whereas it couldn�t do that when Abu Talib [was alive. He left Mecca fearing for himself and emigrated to his God.�[٣٠٠

He talked about this point again when he said: �Know that Ali (s) often pretended that he was the best of the all, the most preferable to the all and had the honor above the all by being proud of his cousin Muhammad (s), himself and his

father Abu Talib (s)�He, who read the history, would know that Islam wouldn�t succeed without Abu Talib!

No one is to say: How is it said so about a religion that Allah has promised to spread and to make it succeed whether Abu Talib was available or not? Because we say: If it is so then the Prophet (s) isn�t to be praised nor is it to be said that he guided people from deviation, saved them from ignorance, did them great favors and without him Allah would never be worshipped on the earth�� until he said: �If you say: These people are envied and praised because Allah has achieved these things by means of them and made them succeed in carrying them out. In fact the actual doer is Allah and these people are just tools and means used for doing these things so praising them is to be considered for that. The same thing is to be said about Abu Talib�!�[۳۰۱]

It would be better to refer here to the saying of ibn Abul Hadeed when he explained the speech of Imam Ali (s) after leaving Siffeen: �No one of the umma is to be compared with the family of Prophet Muhammad (s). They are the basis of the religion and the pillar of certainty. To them returns every expensive thing and after them come the others. The right of authority is theirs and among them guardianship and succession are.�

Can we stop a little at this saying of ibn Abul Hadeed? Can we concentrate on

the point when he said that Ali (s) pretended to have antecedence, honor and virtue over the all by being proud of the master of the creatures Prophet Muhammad (s), his ?father Abu Talib and himself

We want but to attract the reader�s attention to think about this statement and the meaning it has. It refers to the unity that gathers these three men in antecedence, !honor and virtue above the all

Then we want to refer to the statement of ibn Abul Hadeed �peace be upon him� after mentioning the name of Abu Talib�this statement shows the thought of the sayer about the person, whom the sayer refers to, and his high position. This statement is not said except to those, who have the position of prophecy, imamate, guardianship or something like that. It is not said to many many of the Prophet�s !companions

Ibn Abul Hadeed didn�t say this statement to Abu Talib, unless he knew well that Abu Talib had a great role in establishing the bases of Islam, which would be nothing [without Abu Talib as he himself said![٣٠٢

Then ibn Abul Hadeed imagined that perhaps there was someone, who might deny his saying. He replied that if Abu Talib had no virtue in supporting the Prophet (s), the Prophet (s) also wouldn�t have any virtue in spreading the divine mission according !to the thought that it was Allah, Who would have done every thing

I didn�t quote these sayings of ibn Abul Hadeed, unless I wanted to discuss his confusion and contradiction at the end

of his long speech about Abu Talib,[۳۰۳] in which he mentioned some fabricated lies [about the (adopter and protector) of the Prophet (s) as he himself had said.[۳۰۴

These fabrications were not more than eleven lines[۳۰۵] of his long pages, which were full of irrefutable evidences and clear proofs that confirmed the faithfulness and the .right belief of Abu Talib. But he liked to end his speech with this weak fabrication

We would like to discuss his speech passage by passage to argue with him about his .collapsed points

He said after that long speech, in which he had declared the evidences proving Abu Talib�s faithfulness: �I said: As for me, the condition is confused to me and the !news are contradicted. Allah is more aware of his (Abu Talib�s) reality, how it was

The letter of Muhammad an-Nafs az-Zakiyya[۳۰۶] to al-Mansoor[۳۰۷] disturbs me; especially his saying: �I am the son of the best of people and I am the son of the worst of people. I am the son of the master of people of Paradise and I am the son of .the master of people of Hell

This was a confession that Abu Talib was unbeliever. This was his son and he wouldn�t be accused of fabricating lies against Abu Talib besides that his time was near to the time of the Prophet (s). It was not so long time between them to say that [the news might be fabricated.�[۳۰۸

He said that the condition was confused to him because the news were contradicted! ,He meant that the news

which he himself mentioned as certain evidences proving the faithfulness of Abu Talib and which couldn�t be suspected for their sources were the Prophet (s), his pure progeny and the sayings and doings of Abu Talib himself, were contradicted by the fabricated news that Mo�awiya had bought with his monies and were narrated by al-Mugheera and his likes of that filthy series. We will confute them in a particular !chapter inshallah

The contradiction between two traditions wouldn�t be unless there was equivalence between them that the narrators of the two traditions would be trusty. No one of the two series of the narrators should be accused of anything and no tradition should be preferred to the other for any reason otherwise the preferable one must be .depended upon while the other must be left aside

part ۲

!This thing wouldn�t be applied to our subject in any case

Would a tradition narrated by the infallible progeny from the Prophet (s) be equal to a ?tradition narrated by al-Mugheera and his likes

!So as there was no equivalence, there would be no contradiction

.Then he went on sticking to the letter of an-Nafs az-Zakiyya to al-Mansoor

We referred to this letter in the books of history and we found, among what ibn Abul Hadeed had mentioned, this passage: �Allah chose fathers and mothers for me in the pre-Islamic age and in the Islamic age until He chose for me one of them, who would be in (Hell). I will be in the highest position among people of Paradise and will get the least

punishment among the people of Hell. I am the son of the best of the good people and the son of the best of the evil people. I am the son of the best among people of [Paradise and the son of the best among people of Hell��[٣٠٩

We researched on the narrators of this letter in ibnul Atheer�s Kamil but we didn�t .find any mention about them

The author of Sheikhul Abtah mentioned that the narrator of this letter was Sa�eed [bin Sa�d al-Madani and said: �This Sa�eed is one of the unknown narrators.�[٣١٠

At-Tabari mentioned incomplete series of narrators of this letter. He said: �Muhammad bin Yahya said to me: I copied these letters from Muhammad bin Basheer when he was correcting them. Abu Abdur Rahman, who was one of the Iraqis writers, and al-Hakam bin Sadaqa bin Nizar told me about these letters. I heard ibn [Abu Harb correcting them.�[٣١١

:This series of narrators, as you see, is incomplete and one cannot depend upon it

Muhammad bin Yahya: we don�t know his grandfather�s name! But when we .١ referred to Mizanul I�tidal to look for those, who had this name, we found that they .were seventeen men having the same name with different surnames

Each of them was either a narrator of neglected, weak, denied, or obscure traditions that couldn�t be depended upon, or a liar fabricating traditions[٣١٢] or of a single narrated tradition or no one knew from whom he had narrated the tradition or who narrated refuted or fabricated traditions, who was not trusty, who narrated

from the untrusted narrators, who was not agreed upon, who narrated what he hadn�t heard or who fabricated traditions.[۳۱۳]

۲. Muhammad bin Basheer: we found two men having this name;

a: Muhammad bin Basheer bin Marwan al-Kindi al-Wa�idh. He was not trusted. Ad-Darqutni said about him that he was not reliable in his traditions.

b: Muhammad bin Basheer bin Abdullah al-Qass. Ibn Mo�een said about him that he was not reliable.[۳۱۴]

۳. We didn�t know Abu Abdur Rahman or ibn Abu Harb who they were!

۴. We didn�t find any mention of al-Hakam bin Sadaqa in Mizanul I�tidal.

We leave the weak series of the untrusted narrators aside in order not waste the time and come back to the very letter of an-Nafs az-Zakiyya that have disturbed ibn Abul Hadeed�s mind.

Also we don�t want to stop at the differences between the wordings of the letter mentioned by ibn Abul Hadeed and each of at-Tabari, ibnul Atheer and al-Khudhari.[[۳۱۵]

We became astonished at this proudness! Would anyone be proud of being the son of the worst of the evil people or the best of the evil people? Would be there any good in the evil or among the evil people? Would be there a master or any goodness among the people of Hell?

If he was the son of the master of people of Hell-if there would be a master in Hell-so no one would be the master there unless he was the worst of the evil people, who definitely would get the severest punishment. This contradicted the fabricated tradition ascribed to the Prophet

.s) that Abu Talib would be the least tortured one among the people of Hell)

According to their thought, this was the utmost intercession the Prophet (s) could do !for his uncle

What an intercession it was! Even the stingiest and the meanest of people would be ashamed towards this intercession, so how about the great Prophet, who was chosen ?by Allah to complete the nobilities

Did such proudness come out except of an insane man? It was but a confession of the mean position, which would never agree with the situation of Muhammad an-Nafs az-Zakiyya, who claimed to be the caliph and resisted the king sitting on the throne? If it !was so, then he objected himself in this letter

Therefore we found among what was mentioned as the answer of al-Mansoor to the letter this saying: �You pretend that you are the son of the least punished one among the people of Hell and you are the son of the best of the evil� there is no littleness in unbelieving in Allah nor lightness in His torment. There is no good one among the evil people. The believer, who believes in Allah, has not to be proud of Hell. You will know that: (�and they who act unjustly shall know to what final place of [turning they shall turn back. Quran ۲۶:۲۲۷)�[۳۱۶

This answer was suitable to that passage ascribed to an-Nafs az-Zakiyya. It would be the definite irrefutable answer if the letter and the answer were said by those, to whom they were ascribed, or fabricated and

!ascribed to them

As for the saying of an-Nafs az-Zakiyya: �I am the son of the worst of the evil people� mentioned by ibn Abul Hadeed, which made us argue with him, it would never be applied to Abu Talib at all because the meaning of this statement would be that there was no one more evil than Abu Talib among his people and at his time at least! Otherwise the statement meant continuity; that he was the son of the worst evil !one at all

Even if we said that he was the son of the worst evil one among his people and at his ?time, would that refer to Abu Talib

We didn�t find that any of the liars and fabricators had reached this degree of meanness! No one of them had said that Abu Talib was one of the evil people rather than to say that he was the worst of them. Could one of them dare to say that, whereas Abu Talib�s virtues and favors were the causes of goodness and blessings ?among all of his people

Would he, who was the pillar of the structure of Islam and without whom Islam would be nothing according to the saying of ibn Abul Hadeed himself, be the worst of the evil ?people

Would the worst evil man be so greatly respected by the Prophet (s) whereas the Prophet (s) had said: �O Allah! Don�t make a dissolute or an unbeliever have a �!chance of getting my kindness

Would Abu Talib be more evil than Abu Lahab and Abu

Jahl,[٣١٧] who had filled the existence with their evil and corruption and harmed the Prophet (s) with all kinds of harms and distresses? Perhaps supporting the Prophet (s) was considered as evil or eviler than harming and fighting him according to the opinion of those, who had lost their minds!

Then how would it be possible for an-Nafs az-Zakiyya to be proud of such defect and disgrace where he was in so critical situation?

Let�s suppose that this letter was said by an-Nafs az-Zakiyya, then what was the evidence that made ibn Abul Hadeed refer especially to Abu Talib as the worst evil of people?

Wasn�t that but suppose and guess�if we didn�t want to declare the truth? Otherwise it would show that there was a certain purpose behind that!

Why wouldn�t it concern Talha bin Obeidillah; the father of Umm Ishaq, who was an-Nafs az-Zakiyya�s grandmother, or Abdul Ozza, who was his mother�s grandfather? An-Nafs az-Zakiyya�s mother was Hind bint Abu Obeida bin Abdullah bin Zam�a bin al-Asswad bin al-Muttalib bin Assad bin Abdul Ozza.[٣١٨] This Abdul Ozza was a chief among the unbelievers of Quraysh!

We don�t say that one of these two was meant by the saying of an-Nafs az-Zakiyya because it was not but suppose and guess that made ibn Abul Hadeed refer to Abu Talib alone!

part ٣

Let�s give up and say that an-Nafs az-Zakiyya didn�t mean by his saying �the worst of the evil� save Abu Talib, then why did this saying especially, although it contradicted the truth, stop in ibn Abul Hadeed�s chest and

nothing of the sayings of Imam Sadiq, who lived in the same period of an-Nafs az-Zakiyya and ibn Abul Hadeed mentioned many of his sayings, stopped in his chest?

There was no any way of comparison between Imam Sadiq and an-Nafs az-Zakiyya whether in science and knowledge, fidelity, truthfulness, keeping to the rightness and announcing it. Ibn Abul Hadeed himself knew this very well, but in spite of all that this letter only that stopped in his chest!

A hair of a camel stopped in his mouth whereas he swallowed camels with their hooves whenever he liked!

Then why didn�t the witnesses of Abu Talib�s actual son Imam Ali (s) and his sons of the infallible imams after him, who had much many virtues and qualities that an-Nafs az-Zakiyya didn�t have any of, stop in ibn Abul Hadeed�s chest?

If an-Nafs az-Zakiyya was the son (grandson) of Abu Talib �and he wouldn�t be suspected� as ibn Abul Hadeed said, then would the witnesses of Imam Ali (s) and his infallible sons be suspected and would they be accused of adding Abu Talib to the Muslims whereas he was in the list of the unbelievers?

Was an-Nafs az-Zakiyya more pious and more truthful than Imam Ali (s) and the other infallible Imams that an-Nafs az-Zakiyya said what wouldn�t be suspected and these imams said what would be far away from the truth?

I myself didn�t think that an-Nafs az-Zakiyya had said this word after showing the evidences that prevented even the insane and the mad from saying such a thing.[۳۱۹]

If an-Nafs az-Zakiyya

had said it, so what did he mean by saying �Abu Talib was the adopter and the ?�(protector of the Prophet (s

And if he meant what he had said, we wouldn�t depend upon it and leave aside the certain sayings of the infallible imams, who would never be suspected at all whether .in their doings or sayings

Ibn Abul Hadeed said: �His time was near to the time of the Prophet (s) and there was not so long period between them and it was not possible that the news might be �.fabricated

Ibn Abul Hadeed depended upon a saying said by a man after nearly a century and a half since the death of whom it was said about and didn�t depend upon the sayings of the infallible imam, who always and ever kept to the rightness and who lived with .the man, he witnessed to, in one house

Ibn Abul Hadeed didn�t think that the news was fabricated because there was no so long period as he said whereas he himself showed the lies and the false traditions .(fabricated during the time of Mo�awiya, who was born in the time of the Prophet (s

If the reason was the length or the shortness of time, we wouldn�t find all that .fabrications happened during the age of Mo�awiya

I don�t know how to justify this saying of ibn Abul Hadeed or what was the reason that made him adopt this thought and what made this saying stop in his chest rather ?than the others

But we don�t mistrust him as long

as (mistrusting the Muslim is haram) and (the sanctity of the Muslim is greater than the sanctity of the Kaaba) as al-Ghazali says among what we have quoted in our chapter (At The Threshold) of this book.

After faltering with weak steps in a zigzag way, ibn Abul Hadeed returned to contradict himself by saying: �One of the Talibites[٣٢٠] wrote a book about the faithfulness of Abu Talib.[٣٢١] He sent it to me and asked me to write a preface for it whether in poetry or prose to witness that the evidences mentioned in the book were true. I hesitated to give a final decision about that because I had some doubt about it�

But I couldn�t refrain from glorifying Abu Talib because I knew that without him Islam would never stand and I knew that he had done favors that every Muslim must be grateful to him in this life until the Day of Resurrection, so I wrote on the back of the book these verses:

Without Abu Talib and his son,

the religion wouldn�t be so firm to stand.

That in Mecca; sheltered and defended,

and this in Medina ready to die.

Abd Manaf[٣٢٢] undertook the task and died,

then came Ali to complete it.

Praise a mountain that passed,

after achieving what he had and leaving but glory!

How great! This began the guidance,

and that concluded with nobilities!

No nonsense of an ignorant would harm the glory of Abu Talib,

.nor would any of eyesight feigning to be blind

,As no one seeing the light of day as darkness

.would harm the signs of morning

So I gave

him his due of glory and honor in full and at the same time I didn�t determine a matter that I was not certain about.�[٣٢٣]

We found the contradiction clearly in his passage before his verses when he said that he hesitated to decide about the faithfulness of Abu Talib because he was in doubt about it but he couldn�t refrain from glorifying the man, who was the basis of the great edifice of Islam, without whom Islam wouldn�t stand and whose favors made every Muslim grateful to him in this life until the Day of Resurrection!

These were two contradictories that couldn�t meet together; Abu Talib was unbeliever! But without him Islam wouldn�t stand nor would be there a basis for Islam to be erected upon, therefore the Muslims had to be grateful to him!

What an unbeliever he was after all that!

Wherefrom did he get that right to be thanked and respected by the Muslims until the Day of Resurrection? Was that because of his unbelief? And how was he the basis and the pillar of the great structure of Islam? Could an unbeliever be such?

After all that, ibn Abul Hadeed wrote on the book his verses, in which the rightness was so clear. He showed the great deeds of Abu Talib and his son Imam Ali (s), who were the two pillars of Islam and without whom Islam wouldn�t succeed or stand.

The father began the struggle and established the base of the structure and then the son completed the structure.

The father protected and defended the

Prophet (s) and then the son often faced death in the way of supporting the Prophet .((s

The great task that the father had undertook but died before it reached the aim; the .great son came and completed the efforts of the father

The father was the beginner of guidance and the son was the completer of the .nobilities

What about this saying �How great! This (Abu Talib) began the guidance� said by ?ibn Abul Hadeed

?What did guidance mean? Didn�t it mean the guidance of Islam

Would the beginner of the guidance of Islam be unbeliever? I beg Allah�s !forgiveness

But after ibn Abul Hadeed had given Abu Talib his due of glory and honor in full, he couldn�t decide his believing in Islam. It stopped in his mouth. Perhaps he choked !with water or might his mouth be filled with it that he couldn�t speak

:Let�s stop at his saying

,No nonsense of an ignorant would harm the glory of Abu Talib

.nor would any of eyesight feigning to be blind

,As no one seeing the light of day as darkness

.would harm the signs of morning

So what harm would be against the high glory of Abu Talib, his firm faithfulness and his certain believing in Islam if ibn Abul Hadeed, who knew every thing, ignored the ?truth

Perhaps it was imposed upon ibn Abul Hadeed to walk in this crooked way and to !avoid the bright straight one

Fabrication and Distortion

explaination

We referred, in the chapter (At The Threshold), to the black market that Mo�awiya had established and had spent too much of the Muslims� monies just

to make it succeed, with no feeling of any responsibility nor fearing the bad end of his bad deeds; therefore fabricating the prophetic traditions and distortion the Quranic .verses increased in this market

The false goods accumulated in this market until a mark of disgrace was put on the forehead of time and the pages of history were blackened with dark letters. The truth .was distorted and the face of history was deformed

Abu Talib, the father of Imam Ali, received his share of that terrible injustice made in .this market

Many lies were fabricated against him to perish his faithfulness, to put out his bright belief and to do with his jihad he had done for the sake of Islam. In fact the purpose of these lies was to avenge on him because it was he, who prevented from choking the mission in its cradle when his nephew had come with it; therefore many lies and untrue traditions were fabricated and many Quranic verses were distorted just to .defame him and to remove his virtues

We have, in this chapter, to rove through the accusations woven against Abu Talib .and the ill-wills that fabricated against him what he was free from

We have to examine these fabrications and distortions and to criticize them with full .analysis in order to clarify the truth

The First Verse

part ١

Allah says: (And of them is he who hearkens to you, and We have cast veils over their hearts lest they understand it and a heaviness into their ears; and even if they see every sign they

will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: This is naught but the stories of the ancients. And they prohibit (others) from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive. And could you see when they are made to stand before the fire, then they shall say: Would that we were sent back, and we would not reject the communications of our Lord and we would be of the believers)
.۶:۲۵-۲۷

These three verses talked about the doings of some of the polytheists, who listened to the Prophet (s) when reciting the verses of the holy Quran revealed to him but they understood nothing. Allah had put veils over their hearts not to perceive and heaviness into the ears not to hear. They didn�t believe in the verses they narrated from the Prophet (s). They disputed with the Prophet (s) about these verses and said stubbornly that these verses were not but myths of the ancient people.[۳۲۴] The three verses were common and connected in talking about the same subject; the doings of some of the polytheists, but the fabricators came and distorted the middle verse from .among the three

At-Tabari and others mentioned a tradition narrated by Sufyan ath-Thawri from Habeeb bin Abu Thabit from someone, who heard ibn Abbas saying that this verse was revealed to the Prophet (s) concerning Abu Talib; he prohibited from harming the

[Prophet (s) but he refused to be a Muslim.[۳۲۵

:We put our notes about this tradition as the following

a. We found among the series of the narrators of this tradition Sufyan ath-Thawri. He concealed the defects of the traditions of the unreliable narrators, wrote down [traditions from the liars[۳۲۶] and narrated traditions from the unreliable narrators.[۳۲۷

Ibn Mubarak said: �Sufyan narrated a tradition. I came and found that he was changing something of it. When he saw me, he felt shy and said: �We narrate it from [you.�[۳۲۸

[Ibn Mo�een said: �The mursal[۳۲۹] traditions of Sufyan are like the wind.�[۳۳۰

It was mention in Tathkiratul Huffadh from ath-Thahabi that al-Faryani had said: �I heard Sufyan saying: If we wanted to tell you of the traditions as we had heard, we [wouldn�t tell you even of one tradition.�[۳۳۱

Sufyan narrated traditions from as-Salt bin Dinar al-Azdi. As-Salt was one of those, who criticized and defamed Imam Ali (s) and the scholars of jarh and ta�deel[۳۳۲] criticized him. In spite of that, Sufyan narrated traditions from him but he didn�t mention his name. He said, when narrating from him, Abu Shu�ayb told us�until Shu�ba said: �If Sufyan narrates a tradition from someone that you don�t know, don�t accept from him because he narrates traditions from persons like Abu [Shu�ayb the mad.�[۳۳۳

.There were some people, who considered Sufyan as one of the Shia

We found ourselves between two contradictories; ascribing Sufyan to the Shia and !the truthfulness of this tradition of him

They were two contradictories that would never meet; Shiism and considering Abu Talib

as unbeliever where Ahlul Bayt (s) and all the Shia agreed upon the faithfulness of Abu Talib. So did every fair prudent person. Objecting this consensus meant being away from Shiism. If it was proved that Sufyan was one of the Shia, then he would be free .from narrating this tradition

Imam al-Ameen talked about Sufyan in his book A'yan ash-Shia[٣٣٤] and mentioned both jarh and ta�deel about him and said: ��but I incline towards jarh because he showed many objections against the imam of Shiism, Ja�far bin Muhammad as-[Sadiq (s).�[٣٣٥

There was a saying about his Shiism and then he deviated from that[٣٣٦] and another [said that he was a Zaydi.[٣٣٧

b. The series of the narrators was cut between Habeeb and ibn Abbas. There was unknown narrator without mentioning any name. This uncovered the hidden secret !and answered the riddle

c. Al-Ameeni said: �This tradition was narrated by Habeeb only without being narrated by anyone else. Ibn Habban and ibn Khuzayma said that he was a falsifier. Al-Aqeeli said: Ibn Oun slandered him. He narrated some traditions from Ata� that no .one paid attention to them

Al-Qattan said: He narrated some traditions from Ata� that no one paid attention to .them and they were not memorized

Al-Aajuri said that Abu Dawood had said: There is no true tradition narrated by [Habeeb from Aasim bin Dhamra.[٣٣٨

Ibn Ja�far an-Nakhkhas said: He (Habeeb) often said: If a man told me of a tradition [narrated by you and then I narrated it, I would be truthful.�[٣٣٩

Do you see the indifference of this man

?towards his narrations and his mockery in his traditions

d. Al-Qurtubi said: �The meaning of the Quranic verse was general and it concerned all the unbelievers, who kept away from Muhammad (s) and prevented people from [following him. So was said by ibn Abbas and al-Hasan.�[۳۴۰

Al-Ameeni quoted from at-Tabari, ibnul Munthir, ibn Abu Hatim and ibn Mardwayh a tradition narrated by Ali bin Abu Talha and al-Oufi that ibn Abbas thought that this verse concerned the polytheists, who prohibited people from believing in Muhammad [(s) and who kept away from him.[۳۴۱

Al-Ameeni mentioned another tradition narrated in many ways and the all thought that the verse meant: they prevented people from the Quran and from the Prophet (s) [and they kept away from the Prophet (s).[۳۴۲

part ۲

e. No one interpreted the verse like Sufyan ath-Thawri did, especially after mentioning the tradition of ibn Abbas that was narrated in many ways. Ibn Abbas contradicted Sufyan in interpreting this verse and in his thought about his uncle Abu Talib.[۳۴۳] We have mentioned his clear thought about his uncle in the previous [chapter.[۳۴۴

f. The unity of the meaning between the three Quranic verses prevents any one from distorting the meaning of the second verse where it is connected with the previous .and the following one

g. Distorting the meaning of the middle verse especially conflicts with its clear .meaning

The meaning of the verse, as it was explained by all the interpreters, was: they prohibited from listening to the Quran and to the Prophet (s) and they kept away from the Prophet

s) �whereas the distorters distorted the meaning of (prohibition) and interpreted it) !as supporting the Prophet (s) and prohibiting people from harming him

?How could we get such a meaning out of this verse

h. This interpretation, in which they said that the verse concerned Abu Talib alone because he prevented the unbelievers from harming the Prophet (s) and so they kept [away from believing in him, was falser than the previous interpretation.[۳۴۵

The pronoun in the verse was a plural pronoun (�they prohibit�they�). If it .concerned Abu Talib alone, the pronoun would be a singular pronoun

Then how could the meaning of (and go far away from it) refer to Abu Talib, who had never separated from the Prophet (s) for a moment? When did Abu Talib keep away ?(from the Prophet (s

Was that when he protected and supported the Prophet (s)? Was that when he propagandized for the mission? Was that when he defended the Prophet (s) and his ?followers

?(How could Abu Talib do all that if he was away from the Prophet (s

i. It would be better to quote the sayings of some interpreters about this subject. We quoted these sayings from al-Ameeni�s book Al-Ghadeer because some of the .reference books were not easily to be at hand

Ar-Razi mentioned in his Tafseer[۳۴۶] two sayings; the verse was revealed to talk about the polytheists, who prohibited people from believing in the Prophet (s), and the other saying; that the verse concerned Abu Talib especially and he said: �The first ;saying is more accepted for two reasons

:The first

all the previous verses criticized the unbelievers and even the saying (And they prohibit (others) from it) must concern them because if we interpret this saying to concern Abu Talib, who prohibited from harming the Prophet (s), there will be a .confusion in the meaning of the verses

The second: after that Allah said: (and they only bring destruction upon their own souls). It refers to the very previous meaning and it is not suitable that the saying (And they prohibit (others) from it) means prohibiting from harming the Prophet (s) because .this is a good meaning and doesn�t lead to destruction

If it is said that the saying (and they only bring destruction upon their own souls) concerns the saying (and go far away from it) and not (And they prohibit (others) from it) because it means that (they kept away from him by refusing his religion) and this is .dispraise so your justification is not right

We say: the meaning of the saying (and they only bring destruction upon their own souls) concerns all what mentioned previously because it is like saying that someone keeps away from a certain thing and disaffects the others from it and so he will harm �.himself. Harm, here, doesn�t concern only one thing rather than the other

Ibn Katheer in his Tafseer[۳۴۷] mentioned the first saying narrated by ibnul Hanafiyya, Qatada, Mujahid, ad-Dhahhak and others and said: �This saying is more acceptable-Allah is the most aware-and it is preferred by ibn Jareer.�[۳۴۸]

An-Nasfiy, in his Tafseer printed on the margins of al-Khazin�s

Tafseer,[٣٤٩] mentioned the first saying and then said: �It was said that it concerned Abu Talib but the first saying is more acceptable.�

Az-Zamakhshari in his Kashshaf,[٣٥٠] ash-Shawkani in his Tafseer[٣٥١] and others mentioned the first saying and mentioned the second saying preceded by (it was said). Al-Aaloosi detailed the first saying then he mentioned the second and said: �The imam denied it.� Then he mentioned the conclusion of ar-Razi.[٣٥٢]

Some people generalized the verse to concern all the Prophet�s uncles: ��they were ten (uncles). They were the most of people in being with him openly and the most of people in being against him secretly.�[٣٥٣]

You knew well that among the Prophet�s uncles were Hamza; the master of the martyrs and al-Abbas!

You could decide after that whether these two; Hamza and al-Abbas, would be in Hell and would be concerned by this verse or not!

What would the perplexed and the infatuated ones interpret more?

As for me, I wouldn�t be surprised to hear that. We have mentioned some examples in the first chapter of this book (At The Threshold).

One of them was a tradition narrated by Orwa saying that al-Abbas and Imam Ali would be among the people of Hell!

However Hamza wouldn�t be better than Imam Ali in virtues so they would say about him whatever they liked!!!

j. Hence the hidden secret was uncovered and the mean purposes behind distorting the meaning of the Quranic verse from being about the unbelievers to concern the faithful man Abu Talib, became clear according to the weak series of the narrators,

.the unity of the meaning of the verses and the opinions of the interpreters

Before all, the doings and the sayings of Abu Talib and the witnesses of the Prophet (s) and his progeny had confirmed the faithfulness of this man.

All that imposed upon us to brush that distorted interpretation aside and not to pay any attention to the evil wills.

The Second and the Third Verses

1. (It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire) 9:113.

2. (Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way) 28:56.

We would like first to quote the fabricated traditions that distorted the meaning of these verses then to discuss the source of the traditions and to uncover the reality of the narrators one after the other.

1. Ishaq bin Ibraheem said that Abdur Razaq told him from Mu�ammar from az-Zuhri from Sa�eed bin al-Mussayyab that his father had said: �When Abu Talib was dying, the Prophet (s) came to him while Abu Jahl and Abdullah bin Abu Umayya were sitting near him. The Prophet (s) said to Abu Talib: �O uncle! Say there is no god but Allah so that I will intercede with Allah for you by it!�

Abu Jahl and Abdullah bin Abu Umayya said: �O Abu Talib! Do you deny the religion of Abdul Muttalib?�

The Prophet (s) said:

�.I will pray Allah to forgive you as long as I am not forbidden from it�

Then this verse was revealed to the Prophet (s): (It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists�)�[۳۵۴]

From Abul Yaman, from Shu�ayb, from az-Zuhri, from Sa�eed bin al-Mussayab .۲ from his father: �When Abu Talib was dying, the Prophet (s) came to him. He found Abu Jahl and Abdullah bin Abu Umayya bin al-Mugheera sitting near him. The Prophet (s) said: �O uncle! Say there is no god but Allah so that I will intercede with Allah for �.you by this word

Abu Jahl and Abdullah bin Abu Umayya said (to Abu Talib): �Do you deny the religion �?of Abdul Muttalib

The Prophet (s) kept on asking his uncle to say that and those two men repeated their saying until Abu Talib said, and it was the last word he had said before his death: �On .the religion of Abdul Muttalib� and he refused to say that there was no god but Allah

The Prophet (s) said: �By Allah! I will pray Allah to forgive you as long as I am not �.forbidden from it

Then Allah revealed to the Prophet (s): (It is not (fit) for the Prophet and those who .(�believe that they should ask forgiveness for the polytheists

Also Allah revealed to the Prophet (s) about Abu Talib: (Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way).�[۳۵۵]

From .۳

Harmala bin Yahya at-Tajeebi, from Abdullah bin Wahab, from Younus, from ibn Shihab, from Sa�eed bin al-Mussayab, from his father: �When Abu Talib was dying, the Prophet (s) came to him�etc.�[356]

4. From Muhammad bin Abbad and ibn Abu Omar, from Marwan, from Yazeed bin Kayssan, from Abu Hazim, from Abu Hurayra: �The Prophet (s) said to his uncle when he was dying: �Say: there is no god but Allah so that I witness to you with it in the Day of Resurrection.� He refused. Then Allah revealed: (Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way).[357]

5. From Muhammad bin Hatim bin Maymoon, from Yahya bin Sa�eed, from Yazeed bin Kayssan, from Abu Hazim al-Ashja�iy, from Abu Hurayra: �The Prophet (s) said to his uncle: �Say: there is no god but Allah so that I witness to you with it in the Day of Resurrection.� Abu Talib said: �I fear that Quraysh may blame me. They may say that he is forced by fearing death to say that, otherwise I will delight your eyes with it.� Then Allah revealed: (Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way).[358]

The Narrators of the First Three Traditions

1

We started with the narrators of the first three traditions for some reasons:

Among the narrators of the first traditions there was Ishaq bin Ibraheem, whose name was incomplete. There were many persons having this name. We didn�t know which one

he was. Was he Ishaq bin Ibraheem, the weak (unreliable)? Or whose sheikh was unregarded? Or who was not trusty? Or whom ath-Thahabi didn�t know and who was considered as unreliable by ad-Darqutni? Or who was considered as liar by ibn Adiy and al-Azdi because of fabricating traditions? Or about whom al-Hakim and ad-Darqutni said: he was not reliable? Or about whom an-Nassa�iy said that he was not trusty, Abu Dawood said that he was nothing and was considered as liar by the speaker of Hims,[۳۵۹] Muhammad bin Ouf at-Ta�iy? Or who narrated the denied traditions? Or who was left without paying any attention to his traditions?[۳۶۰]

But he might be Ishaq bin Ibraheem ad-Dubri, the companion of Abdur Razaq about whom ath-Thahabi said: �He was not a man of traditions�� until he said: �but Abdur Razaq narrated from him denied traditions. Then they were treated with hesitation; were they narrated by him alone or they were known traditions narrated by Abdur Razaq alone?�[۳۶۱]

But the author of Sheikhul Abtah said when talking about this tradition that he was Ishaq bin Ibraheem bin Rahwayh.[۳۶۲]

Ath-Thahabi said about this one: �Abu Obeid al-Aajuri said: I heard Abu Dawood saying: Ishaq bin Rahwayh became different (dotard) five months before his death. I heard from him some traditions at those days but I brushed them aside� until he said: �A tradition was mentioned to our sheikh Abul Hajjaj. He said: It was said that Ishaq doted at the last days of his life.� Then he mentioned, as he thought, some of

[Ishaq�s denied traditions.[۳۶۳

We thought that he was the companion of Abdur Razaq because he related the .tradition to Abdur Razaq

?Then who was this Abdur Razaq

Was he Abdur Razaq bin Omar ath-Thaqafi, about whom it was said that he was weak, unreliable and his traditions were denied and about whom ad-Darqutni said that he was weak and his book was lost and Abu Mussahhar said from az-Zuhri that [his book was lost?[۳۶۴

But he might be that one, about whom ath-Thahabi had said in his tradition from Ishaq bin Ibraheem, which we mentioned above: ��but he narrated from Abdur �.Razaq denied traditions�etc

[He had narrated from Ma�mar bin Rashid ten thousand traditions![۳۶۵

Then we found among the narrators the name of Ma�mar. He was not but a liar, [unknown and a narrator of denied traditions.[۳۶۶

We thought that this Ma�mar was Ma�mar bin Rashid.[۳۶۷] Ath-Thahabi said about him: �He had famous illusions. Abu Hatim said. He didn�t narrate traditions in Basra [because he had many mistakes.�[۳۶۸

Abdur Razaq, who was one of the series of narrators of this tradition, said that he had [written down from Ma�mar ten thousand traditions.[۳۶۹

Did you see the great number of traditions?! And did you see this naughty series of .narrators? There was nothing except falseness, fabrication and split ties

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Also we found in the series of narrators of the second tradition incomplete and .unknown names

?Who was Abul Yaman

We didn�t find save one name that narrated a mursal tradition (a tradition narrated [without-or with incomplete or unknown-series of narrators).[۳۷۰

The second name was Shu�ayb. We found many

persons having this name and no one of them was but a fabricator, a liar, weak, a narrator of denied traditions, unknown�etc.[۳۷۱]

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Then the series of the two traditions met with az-Zuhri. Would az-Zuhri�s tradition be trusted whereas he himself had narrated that fabricated tradition, which we mentioned in the first chapter (At The Hreshold), saying that Imam Ali and his uncle al-Abbas would be among the people of Hell and would die on a religion other than the Prophet�s religion?[۳۷۲]

Would a tradition about Abu Talib, the father of Ali, be taken from this man, who had said such a lie, falseness and fabrication against Imam Ali so impudently?

The purpose behind that was clear and was brighter than the light of the sun. What would we expect this man to say about Abu Talib after that obscene accusation and impudent saying he had said about Imam Ali?

It was enough for az-Zuhri that Abu Talib was the father of Imam Ali to say about him worse than what he had said. After that we didn�t need to say that he was one of those, who concealed the defects of the fabricated traditions of the liars![۳۷۳]

The two traditions about Ali and al-Abbas that narrated by him were enough for us to brush him aside!

It would be better to point out that Abdur Razaq and Ma�mar, who participated with az-Zuhri in weaving the threads of the first fabricated tradition against Abu Talib, couldn�t keep on with him till the end. Abdur Razaq said: �Ma�mar said: �Az-Zuhri had two

traditions narrated by Orwa from Aa�isha about Ali (s).� One day I asked him about them. He said: What do you do with them and their traditions? Allah is more aware of them. I suspect them when they talk about the Hashemites.�[۳۷۴]

He meant az-Zuhri and Orwa and he meant by the two traditions those traditions fabricated against Imam Ali and al-Abbas that they were among the people of Hell and they would die on a religion other than Islam.

It would be better too to mention this event about az-Zuhri:

Someone was in the mosque of Medina. He saw az-Zuhri and Orwa bin az-Zubayr sitting there. They criticized and defamed Imam Ali. Ali bin al-Husayn (Imam Sajjad) was informed of that. He came to them and said: �As for you Orwa! My father claimed against your father and it was judged for my father. But as for you Zuhri! If you were in Mecca, I would show you the house of your father!�[۳۷۵]

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Among the series of the narrators of the third tradition we found these names:

a. Harmala bin Yahya at-Tajeebi or at-Taheebi, whose odd traditions were narrated by him alone.

Abu Hatim said about him that no one depended about his traditions. Abdullah bin Muhammad al-Farhathan considered him as weak as it was said by ibn Adiy.

It was said that Harmala had one thousand traditions. All of them were narrated from ibn Wahab. This tradition, we are talking about, was narrated by Harmala from ibn Wahab. He narrated all ibn Wahab�s traditions except two.[۳۷۶]

b. We were confused

when we read about what had been said about Abdullah bin Wahab, the second narrator of the series of this false tradition. It was said that he had compiled one hundred and twenty thousand traditions and that all his traditions were with Harmala [except two traditions.[۳۷۷

Imam Ahmad bin Hanbal was asked by someone about bin Wahab: �Didn�t he take [traditions improperly?� He answered: �Yes, he did.�[۳۷۸

That he narrated one hundred and twenty thousand traditions alone� wasn�t it !?enough to certify that he took traditions improperly

What was this abundance of traditions? He just had to say: someone informed me, so told me, so narrated to me and so said to me until this great number of traditions was !to be completed

c. We didn�t know who was this Younus mentioned among the narrators of the tradition. There were many persons having this name, among whom were a liar, a bad memorizer, of denied traditions and even that some ones were surnamed as [�the liar�.[۳۷۹

!d. And as for ibn Shihab, he was more obscure than to know anything about him

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Thus the series of the three traditions connected with Sa�eed bin al-Mussayyab, .who had narrated the tradition from his father

Hence we couldn�t trust in the tradition after all these defects even if it was narrated by Sa�eed bin al-Mussayyab. In fact there was a great disagreement about this .(Sa�eed himself in jarh and ta�deel (whether he was reliable or not

Among those, who criticized him, was ibn Abul Hadeed. He considered him as one of those, who deviated from

Imam Ali (s), and that there was something (evil) in his heart towards Imam Ali[٣٨٠] .(and he was one of those, who hated and criticized Imam Ali (s

As long as he hated Imam Ali (s), so it wouldn�t be possible in any case to trust in his traditions; then how about a tradition concerning Abu Talib, who was the father of Imam Ali. Imam Ali, according to many prophetic traditions, was the separative limit between faithfulness and polytheism; that no polytheist would love him and no .faithful would hate him

We would like to mention some events and sayings concerning this man. We begin with this dialogue between him and Omar bin Ali bin Abu Talib as it was mentioned by .ibn Abul Hadeed: ��Omar bin Ali (s) scolded him severely

Abdur Rahman bin al- Asswad narrated that Abu Dawood al-Hamadani had said: �Once I was there when Sa�eed bin al-Mussayyab asked Omar bin Ali bin Abu Talib .(s) in the mosque

He said to Omar: �O my nephew![٣٨١] I don�t see that you come to the Prophet�s �!mosque so much like your brothers and cousins

�?Omar said: �O bin al-Mussayyab! Do I meet you whenever I com to the mosque

Sa�eed said: �I don�t like to make you angry. I have heard your father saying: I have a position that is much better for the family of Abdul Muttalib than all what is �.there on the earth

Omar said: �And I have heard my father saying: No word of wisdom in a polytheist�s heart remains, unless he utters it before

�.he leaves this life

�?Sa�eed said: �O my nephew! Do you make of me a polytheist

[Omar said: �It is what I say.� Then he left.�[۳۸۲

Thus this word of rightness had come out of bin al-Mussayyab�s heart before he left .this world

This severity of Omar bin Ali towards bin al-Mussayyab might show his bad situation !towards Imam Ali, his deviating from him, hating him and trying to defame him

:(Here is another event showing his deviating from Ahlul Bayt (s

One day Sa�eed bin al-Mussayyab passed by the dead body of Imam Sajjad (Ali bin al-Husayn) but he didn�t offer the prayer for the dead. Someone came to him and denied his behavior. He said to him: �Don�t you offer the prayer for this virtuous ?man of the virtuous Ahlul Bayt

Sa�eed bin al-Mussayyab said: �Offering two rak�as[۳۸۳] is better to me than to [offer the prayer for this virtuous man!�[۳۸۴

?Then how could we trust in a tradition against Ali from a man suspected of hating him

If we knew that Sa�eed had said: �Whoever loved Abu Bakr, Omar, Othman and Ali, confessed that the ten persons[۳۸۵] would be in paradise, prayed Allah to have mercy upon Mo�awiya (!!) and died on that, Allah wouldn�t punish him in the Day of Punishment�,[۳۸۶] then we would know, after he had cleared his situation towards !Mo�awiya, what value a tradition, said by this man against Abu Talib, had

The situation of Sa�eed bin al-Mussayyab towards Mo�awiya couldn�t be denied. He narrated another false tradition about Mo�awiya that the Prophet (s) had said: ��he went

towards the One, Whom no one could go except towards; and I hope that Allah [won�t punish him.�[٣٨٧

Do you know what led him to narrate this false tradition, which made him forget all the shed bloods, the extorted rights and all the disgraceful and obscene doings done ?by Mo�awiya

He justified that by an untruthful saying said by Mo�awiya when he was under the .wing of death and all the ways were closed before him

Mo�awiya said: �O Allah! Forgive the stumble, remit the slip and grant your patience to the one, who doesn�t hope save You and doesn�t trust save in You. You are the [greatest forgiver and there is no escape for a sinful save towards You.�[٣٨٨

Perhaps the saying of Mo�awiya was the cornerstone for the heresy of the .Murji�ah[٣٨٩] and hence Mo�awiya was considered to be the first of the Murjites

Murjiism began from this unjust structure that Mo�awiya had erected upon .committing sins and crimes and spreading vices and injustice

Surely this unjust Mo�awiya uttered these words with his tongue only, when he was dying, without believing in them whereas his doings didn�t know any of these meanings. Then came after him who hoped that might Allah not punish this immoral blood-shedder and might forget-may He forgive us- what this or that might have .forgotten his sins and crimes

And it would be better to show the situation of Sa�eed bin al-Mussayyab in .evaluating Mo�awiya and his likes of the mean Umayyad house

�?He was asked: �Who is the most eloquent of people

He said: �The messenger of

��(Allah (s

�!It was said to him: �We don�t ask you about this

Then he didn�t find save Mo�awiya, his son Yazeed, Sa�eed bin al-Aass and his son Amr al-Ashdaq.[٣٩٠]

By this we knew that he was deviate from Ali and his progeny, for what eloquence these persons had in comparison with the ocean of Imam Ali�s eloquence!

There was a great disagreement about Sa�eed and the thoughts were different about him. Some ones considered him as Shia and as one of Imam Ali bin al-Husayn�s disciples.

But this was not true for many reasons that we didn�t want to waste time in detailing. His traditions against Ahlul Bayt and their father Abu Talib besides the saying of Imam Sajjad himself, of whom Sa�eed was considered as disciple, was sufficient evidence for us to show his deviation.

If it was proved that he was a Shia, this tradition would be not his.

Some people, as al-Mufeed, considered him as one of those, who hated Ahlul Bayt.

And some, as Malik, considered him as one of the Kharijites.[٣٩١]

Any how if ta�deel was preferred to jarh about this man, and this what we liked, then this tradition wouldn�t have been narrated by him definitely.

If Sa�eed was reliable, then definitely it would be the doubtful series of the narrators that fabricated the tradition and ascribed it to Sa�eed.

As for the father of Sa�eed, al-Mussayyab bin Hazan, from whom his son Sa�eed had inherited �severity and impoliteness�[٣٩٢] and who was �one of those, who became Muslims (unwillingly) after the conquest of Mecca.�[٣٩٣]

So how could he attend the

death of Abu Talib? And if he attended the death of Abu Talib, then how would his tradition be trusted whereas he wanted to increase the number of the polytheists, ?who would join him to justify his polytheistic situation

This tradition couldn�t be trusted for many reasons; the incomplete and suspicious .series of narrators and that it was objected by true and reliable traditions

The Narrators of the Two Last Traditions

part ۱

.Here we discuss the series of narrators of each of the fourth and the fifth traditions

:The narrators of the fourth tradition .۱

?a. Muhammad bin Abbad�who was he

Everyone having this name was not more than to be unknown, unaware of traditions, [blamed for his traditions, suspected or weak as ad-Darqutni said.[۳۹۴

b. Ibn Abu Omar�who was he? No one knew who he was. Let�s leave him with his .obscurity

!�c. Marwan

There were many persons having this name; among them was a liar, unknown, weak, who narrated denied traditions, who narrated from every Tom, Dick and Harry, who [was unreliable and whose traditions were not evidenced.[۳۹۵

:The narrators of the fifth tradition .۲

a. Muhammad bin Hatim bin Maymoon al-Qatee�iy, who was famous as �the fat man�; ibn Mo�een and ibn al-Medeeni said that he was a liar. Al-Fallass said about [him that he was nothing.[۳۹۶

b. Yahya bin Sa�eed; al-Bukhari and Abu Hatim said that his traditions were denied. An-Nassa�iy said that he narrated from az-Zuhri fabricated traditions. Ibn Adiy and

others said that he ascribed to the reliable persons false traditions. Ibn Habban said about him that he mistook in traditions so much.[397]

Yahya bin Sa�eed al-Qattan[398] said

that he concealed when narrating traditions. Ad-Dimyati said: It was said that he [concealed.[۳۹۹

It was this Yahya bin Sa�eed, who said that he had something in his heart against [Imam Ja�far as-Sadiq.[۴۰۰

Then the series of narrators of the two traditions reached to Yazeed bin Kayssan .۳ .from Abu Hazim from Abu Hurayra

a. As for Yazeed bin Kayssan, ath-Thahabi mentioned two persons having this name; the first of them concerned our subject. Ath-Thahabi said about him that he narrated from Abu Hazim al-Ashja�iy and others and he narrated from Yahya al-Qattan then he said: �Abu Hatim said: No one depends upon his traditions. Yahya bin Sa�eed al-[Qattan said: He was some how good but not reliable.�[۴۰۱

We didn�t know whether ath-Thahabi meant by Yahya bin Sa�eed al-Qattan the one, who narrated from Yazeed and who was criticized by ath-Thahabi himself or !another one

b. We didn�t know the name of Abu Hazim al-Ashja�iy so we couldn�t know [anything about him.[۴۰۲

c. As for Abu Hurayra, it was disagreed about his name, his father�s name and his [lineage until it might be thought that this surname was of many persons![۴۰۳

This exceeding narrator of traditions was the most of the narrators in narrating traditions.[۴۰۴] It was found in one Musnad,[۴۰۵] which was the Musnad of Taqiy bin Mukhallad, more than five thousand and three hundred traditions narrated by this [man alone.[۴۰۶

It was him, who used to spread his dress, as he himself had said, to be filled with [prophetic traditions and then to join it to his chest.[۴۰۷

We didn�t know what

!kind of traditions that his dress was filled with

I thought that this tradition was one of those traditions that had been attached to this dress! He narrated it as a prophetic tradition but he didn�t know that it was among !!!those things that had been attached to his dress

We didn�t accept this tradition for many reasons; Abu Hurayra, as we mentioned in the first chapter of this book, was one of those who had been hired by Mo�awiya to .(fabricate traditions against Imam Ali (s

We quoted here what ibn Abul Hadeed had mentioned in his book that Abu Ja�far al-Iskafi had said: �Mo�awiya employed some people of the Prophet�s companions and some of the successors to fabricate traditions having bad news defaming Ali (s) and calling for turning aside from him. He assigned bribes for that in order to make it desirous for the others to do the same. So they fabricated many traditions to please .him

Among them were Abu Hurayra, Amr bin al-Aass and al-Mugheera bin Shu�ba and [among the successors was Orwa bin az-Zubayr.�[۴۰۸

You saw that Abu Hurayra was one of those, who had been hired by Mo�awiya to fabricate traditions against Imam Ali (s), and you saw that he had fabricated the tradition we mentioned in the first chapter (At The Threshold), in which he had sworn by Allah that Ali had done corruption in Medina and hence he had deserved, according [to Abu Hurayra�s thought, to be cursed by Allah, the angels and all the peoples.[۴۰۹

.He followed Mo�awiya just for money

If Mo�awiya gave him money, he would keep quiet, but if Mo�awiya didn�t give � [him money, he would speak out.�[۴۱۰

We would like, before mentioning some sayings about Abu Hurayra, to show what he .himself had narrated

?He said: �The Prophet (s) said to me: Where are you from

[I said: From Douss.[۴۱۱

[He said: I haven�t thought that there is a good man in Douss.�[۴۱۲

He didn�t exclude anyone so Abu Hurayra would be included in this general .judgment

:Here are some sayings about Abu Hurayra

Abu Ja�far al-Iskafi said: �Abu Hurayra is considered as abnormal by our sheikhs. His traditions are unaccepted. Once Omar hit him with his stick and said to him: You [exceed in narrating traditions and I think that you ascribe lies to the Prophet (s)!�[۴۱۳

Once again Omar said to him: �Either you stop narrating the Prophet�s traditions or I will expel you to the land of Douss.�[۴۱۴] Douss was Abu Hurayra�s home in .Yemen before he became a Muslim

?What could we say about Omar

Was he unjust to Abu Hurayra when he hit him or when he threatened him with ?expelling

I myself don�t think that the caliph was of this kind, but his conscience didn�t accept such abundance of traditions narrated by this man and ascribed to the Prophet (s) and he knew that many of them were not true! Therefore the caliph wounded Abu Hurayra�s back with his stick and threatened him-another time-with expelling that !he might refrain from fabricating traditions

This was not the only time that the caliph Omar wounded Abu Hurayra�s back with his

.stick

Once the caliph Omar sent for him, when he had appointed him as the wali of Bahrain. The caliph said to Abu Hurayra, who himself had narrated this: �O enemy of Allah [and enemy of His Book! Have you stolen the wealth of the Muslims?...etc.�[۴۱۵

He exceeded in narrating traditions during the time of the caliph Omar, who was so severe and sharp in matters of this kinds, and Abu Hurayra knew that well so he feared Omar very much; therefore we found him after the reign of Omar answering Abu Salama when he asked him: �Did you tell of such traditions during the time of �?Omar

Abu Hurayra said: �If I told at the time of Omar of what I tell you of now, he would hit [me with his stick.�[۴۱۶

He said: �I have told you of traditions that if I had told of during the time of Omar, he [would have hit me with his stick.�[۴۱۷

All that didn�t make him refrain from fabricating traditions in spite of the severity of Omar towards him, so how about him during the time of Mo�awiya, who encouraged ?him and gave him money just to fabricate traditions

Ibraheem at-Tameemi said: �The scholars of Hadith didn�t depend upon Abu [Hurayra�s traditions save those traditions that talked about Paradise and Hell.�[۴۱۸

How would he, who was unreliable and untrusted in one side, be reliable and trusted [in another side?[۴۱۹

[Shu�ba said: �Abu Hurayra concealed in his traditions.�[۴۲۰

We didn�t care for the comment of ath-Thahabi after that until he invented the lie of (justness of

!!!(the companions all in all

Al-A�mash said: �Ibraheem was correct in traditions. Whenever I heard a tradition, I came to show him the tradition. One day I came to him with traditions narrated by Abu Salih from Abu Hurayra. He said: Let me aside from Abu Hurayra. They leave [many of his traditions away.�[۴۲۱

It was mentioned that Imam Ali had said: �The most in ascribing lies to the Prophet [(s) among the people-or he said among the alive-is Abu Hurayra ad-Doussi.�[۴۲۲

The saying of Imam Ali was irrefutable evidence. Then could we suspect Imam Ali and believe Abu Hurayra or we believe Imam Ali with his saying, which would do away ?with all what Abu Hurayra had fabricated

Abu Yousuf said: �I said to Abu Haneefa: �If a prophetic tradition comes to us contradicting our analogy, what will we do with it?� He said: �If it is narrated by trusty narrators, we will do according to it and leave out our own thought.� The conversation continued until Abu Haneefa said: �All of the companions were trusty except some ones�� He mentioned some names, among which the name of Abu [Hurayra was.�[۴۲۳

It was mentioned that when Abu Hurayra came to Kuffa with Mo�awiya, he used to sit at the gate of Kinda in the evenings and people sat around him. One day a young man from Kuffa-it was said he was al-Asbagh bin Nabata[۴۲۴]-came and said to Abu Hurayra: �O Abu Hurayra, I ask you by Allah! Have you heard the Prophet (s) saying :to Ali bin Abu Talib

O Allah! Be a supporter of whoever supports him and an enemy of whoever opposes him?�

�.He said: �By Allah! Yes, I have

The young man said: �Then witness by Allah, that you have supported his (Ali�s) enemies and opposed his supporters.� Then he left.�[۴۲۵]

part۲

One day Abul Asbagh bin Nabata at-Tameemi came with a book from Imam Ali (s) to Mo�awiya, who was surrounded by the evil people like Amr bin al-Aass, Thul Kila�, Hawshab, ibn Aamir, al-Waleed bin Aqaba, Shurahbeel, Abu Hurayra, Abud Darda� and others.

The argument began between Abul Asbagh and Mo�awiya. Abul Asbagh scolded Mo�awiya and turned towards Abu Hurayra and said to him: �You are the Prophet�s companion. I ask you by Allah, Whom there is no god but, and by His Apostle! Have you heard the Prophet (s) saying about Imam Ali on the day of Ghadeer Khum: �Whoever I am his guardian; here is Ali to be his guardian?�

�.He said: �Yes by Allah, I have heard him saying that

Abul Asbagh said: �O Abu Hurayra! Then you have supported his enemies and opposed his supporters!�

Abu Hurayra sighed and didn�t say more than: �We are from Allah and to Him we shall return!�[۴۲۶]

Jariya bin Qudama as-Sa�di came to Medina after the terrible aggression done by Bisr bin Arta�a according to the order of the tyrant Mo�awiya. Abu Hurayra, who was leading the prayers, fled when he heard of the coming of Qudama with an army sent by Imam Ali (s).

Qudama said: �By Allah! If I caught Abu Sannoor,[۴۲۷] I would cut his

[head.�[۴۲۸

It was mentioned that Abu Hurayra praised Allah twelve thousand times every day. [He said: �I praise Allah as much as my sins.�[۴۲۹

We didn�t want to discuss the truthfulness or the reasonability of this raving! Did he have enough time to do this great number of praising, which equaled his plenty sins, and to narrate that great deal of traditions whereas he was so poor and hungry at the beginning of his Islamic life and then he became busy with Mo�awiya and his likes at ?the end of his life

We didn�t want to comment but we wanted to refer to his saying that his praising was as much as his sins. What terrible sins they were! But giving up committing sins !would be much better than asking for forgiveness

Then came who called for committing sins in a covered way depending upon a denied fabricated tradition. Perhaps the fabricator was this man, who praised Allah as much !as his sins

The tradition was: �By Him, in Whose hand my soul is! If you didn�t commit sins, Allah would replace you with people committing sins and then asking for forgiveness �.and they would be forgiven

Among those who defended this tradition and said that it was true was Professor Khalid Muhammad Khalid. We didn�t want to argue with him but it was just a .reference

Abu Hurayra was shallow-minded and unintellectual. He was transported by the position he got near Mo�awiya. He found that he became known after his obscurity .and respected after being hit by Omar�s stick

Sometimes he ate

[and played with the children.[430

He might tell them of some prophetic traditions to justify his situation in playing with them! It might be, especially after the commercial advertisements had increased via prophetic traditions fabricated by the merchants of Hadith such as this tradition: �Whoever ate onion of Akka as if he had visited Mecca!� and many others like this .one

Once Abu Hurayra made a speech in Medina when he was appointed as the wali by Mo�awiya[431] as a reward for his situation towards Imam Ali when he witnessed that Imam Ali had corrupted in Medina and hence he would be cursed by Allah, the !angels and all the people!!! Allah forbid

Abu Hurayra said in his speech: �Praise be to Allah, Who made the religion as the right path and made Abu Hurayra as imam�� He made people laugh[432] instead of .discussing the serious affairs of the society and the umma

Another time: he was walking in the market while he was the emir. There was a man walking in front of him. He beat the ground with his foot and said: �Clear the way! [Clear the way! The emir has come.�[433

Ibn Abul Hadeed said after mentioning these points about Abu Hurayra�s life: �Ibn Qutayba had mentioned all that in his book Al-Ma�arif when talking about Abu Hurayra�s biography. Ibn Qutayba�s saying was evidence because he would never [be accused of fabricating against Abu Hurayra.�[434

Abu Hurayra sided with Mo�awiya since he had known that Mo�awiya could satiate his greediness. He was as the shadow of Mo�awiya; he

!bent when Mo�awiya bent and stood up when Mo�awiya stood up

One day Mo'awiya sent a letter to Imam Ali (s) with an-Nu�man bin Basheer and sent Abu Hurayra[۴۳۵] with him asking Imam Ali to deliver the killers of Othman to Mo'awiya. Mo'awiya knew well what the situation of Imam Ali would be towards this fabricated lie but he wanted it to be the means for what he planned to do later on; therefore he chose these two men to carry his letter and to come back blaming and !defaming Ali in front of the rabbles of Sham

When the two messengers came to Ali, Abu Hurayra began his talk and then an-.Nu�man talked

Imam Ali turned away from Abu Hurayra and talked with an-Nu�man. He advised an-Nu�man about his religion without paying any attention to what Abu Hurayra had .said

An-Nu�man was satisfied to stay with Imam Ali but he concealed his deceit to come back to his friend Mo'awiya after a short time whereas Abu Hurayra was franker than his mate because the bad task he had come for invited him to go back soon to [Mo'awiya to inform the people of Sham of what he had seen and heard�[۴۳۶

And if he needed more, he would get from his five bags, which were full of traditions, as he himself had said: �I had memorized (traditions) from the Prophet (s) (that filled) five bags. I informed of (the contents of) two bags and if I informed of the third, you [would stone me.�[۴۳۷

Perhaps after he had gotten out

so many traditions of his two bags, he said: �I was considered as a liar until I was thrown with dirts.�[438]

If he opened the third bag, he would be stoned. He said: �If I told you of all what I had in my bag, you would throw me with dung.�[439]

So how about him if he had opened the fourth and the fifth bags?

He might refer to that when he said: �I had memorized two vessels (of traditions) from the Prophet (s). I spread one of them but as for the other, if I spread it, this throat would be cut.�[440]

He diversified in showing this point as if the traditions were something material to be put in a bag, a vessel, a dress and a garment, which he spread, while the lice were creeping on it, filled it with traditions and then joined it to his chest with all its lice![441]

There was no need to mention more about him in order not to waste time nor to inflate the book.[442]

We didn�t want to show everything about Abu Hurayra because Imam Sharafuddeen al-Musawi al-Aamily had done that in his wonderful book Abu Hurayra, in which he had shown and analyzed all sides of Abu Hurayra�s life and psychology besides that he had discussed forty of Abu Hurayra�s fabricated traditions, which degraded Allah the Almighty, the prophets and the great saints.

Among those forty traditions was this tradition mentioned above.

We didn�t accept this tradition for many reasons; Abu Hurayra was not trusted, he exceeded in narrating traditions, most of

his traditions were denied and before all he deviated from Imam Ali and fabricated lies that defamed him and his high position so how could we accept this very tradition ?narrated by one of Imam Ali�s enemies

Would he, who said that Imam Ali had corrupted in Medina after the Prophet (s) to a degree that he deserved to be cursed, refrain from defaming Ali�s father in such a ?fabricated tradition

The style of the tradition showed that as if Abu Hurayra had attended the dying of Abu Talib and had seen and heard what happened between the Prophet (s) and his uncle. But in fact when Abu Talib died, Abu Hurayra was still worshipping his idols in Yemen; his birthplace and he hadn�t met the Prophet (s) yet, then how could he narrated a ?tradition in a way that as if he himself had seen and heard what happened

Abu Talib died three years before the hijra whereas Abu Hurayra came to Hijaz from Yemen and became a Muslim in the seventh year after the hijra when the Prophet (s) was in Khaybar.[۴۴۳] This showed that he had come to Hijaz ten years after the death ?of Abu Talib then how could he attend the death of Abu Talib to narrate that tradition

Yes! It was Abu Hurayra�s world of imagination and dreams, which was unlimited !world, and definitely not the world of reality

(�A Look at the Verse (It is not (fit) for the Prophet

part۱

After showing the defects of the tradition and the false series of narrators, it would be better to discuss the facts that would refute

.the tradition

The tradition mentioned by al-Bukhari showed that these two Quranic verses were .١ revealed when Abu Talib was dying but when we referred to the two verses, we found [that the first one of them had been revealed in Medina.[۴۴۴

The all knew well that the sura of Bara�a (at-Tawba) was revealed in Medina after .Islam had become so strong and prevailing

The story of informing of the sura of Bara�a was famous for the all. It was the last [thing that was revealed of the Quran.[۴۴۵

There was a long period between the revelations of these two verses. It was about .ten years

It was clear that the first verse, which was a part of sura of Bara�a, was revealed .٢ in Medina after the conquest of Mecca. So there was nearly eight years between the .death of Abu Talib and the revelation of this verse

The meaning of the tradition showed the continuity of the praying of the Prophet (s) that Allah might forgive his uncle and that the Prophet (s) didn�t stop praying Allah to forgive his uncle along this period according to the Prophet�s saying (as they pretended in the tradition): �I will pray Allah to forgive you as long as I am not �.forbidden from it

Praying for forgiving Abu Talib (according to their tradition) continued by the Prophet (s) and didn�t stop except by the revelation of this verse: (It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near

.(relatives, after it has become clear to them that they are inmates of the flaming fire

How was it possible for the Prophet (s) to pray Allah to forgive his uncle along the period since the death of his uncle until the revelation of this verse-as they confessed-whereas many verses were revealed to the Prophet (s) during this period forbidding the Prophet (s) and the believers from being loving and kind to the polytheists and from praying Allah to forgive them or from obeying the enemies of ?Allah before the revelation of this verse in a long time

We mentioned some verses in a previous chapter but we mention some of them here :too

a. (You shall not find a people who believe in Allah and the latter day befriending those who act in opposition to Allah and His Messenger, even though they were their (own) .fathers, or their sons, or their brothers�) ۵۸:۲۲

This verse, which was a part of the sura of al-Mujadila, was revealed in Medina years before the revelation of Bara�a. Seven suras were revealed before the sura of Bara�a.[۴۴۶] Also it was said that it was revealed to the Prophet (s) during the day of .the battle of Badr[۴۴۷] in the second year of hijra

Also it was said that it was revealed during the battle of Uhud[۴۴۸] in the third year of .hijra

[Some said that this sura or some verses of it were revealed in Mecca.[۴۴۹

According to the all sayings, the revelation of the sura of al-Mujadila was, no doubt, many years before the

.sura of Bara�a

b. (O you who believe! do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against .yourselves?) ۴:۱۴۴

An-Nahhass said that this verse was revealed in Mecca. Also it was said that it was [revealed at the hijra.[۴۵۰

Some said that it was revealed in Medina depending upon the saying of Aa�isha: �The sura of an-Nissa� was revealed when I was with the Prophet (s) (his [wife).�[۴۵۱

[So its revelation was in the first years of hijra.[۴۵۲

Any how the sura of an-Nissa� was revealed before the sura of Bara�a. There were [twenty-one suras between them.[۴۵۳

c. (Those who take the unbelievers for guardians rather than believers. Do they seek .honor from them? Then surely all honor is for Allah) ۴:۱۳۹

This verse was a part of sura of an-Nissa�, which was revealed before the sura of .Bara�a

d. (Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should .guard yourselves against them, guarding carefully) ۳:۲۸

This verse was one of the first verses in the beginning of the sura of Aal Imran. The beginning of the sura, until the eightieth verse or some more, was revealed on the day when the delegation of Najran[۴۵۴] came to the Prophet (s) in the first years of [hijra.[۴۵۵

It was mentioned that this verse was revealed about Obada bin as-Samit on the day [(battle) of al-Ahzab in the fifth year of hijra.[۴۵۶

Any how

the sura of Aal Imran was revealed before the sura of Bara�a and there were [twenty-four suras between them.[۴۵۷

e. (It is alike to them whether you beg forgiveness for them or do not beg forgiveness .for them; Allah will never forgive them) ۶۳:۶

The sura of al-Munafiqoon, which this verse was a part of, was revealed in the year when the Prophet (s) and his army fought against the people of al-Mustalaq. It was [the sixth year of hijra and it was definitely before the sura of Bara�a.[۴۵۸

There were many other verses forbidding from supporting the polytheists, from .praying Allah to forgive them and from being loving and kind to them

The Prophet (s) kept on praying Allah to forgive his uncle and this was the utmost support and being loving and kind to him. Even the false tradition showed that the Prophet (s) kept on that and he didn�t stop except when this forbidding verse was .revealed as the tradition pretended

Could we-the Muslims-ascribe to the Prophet (s) a doing that his God, Who had sent ?him to guide the people, had forbidden him from

Was it possible for the Prophet (s) to beg forgiveness for his uncle if he was a polytheist whereas there were many verses forbidding him from that? Did the Prophet (s) not pay any attention to those verses or he refused to obey Allah until this ?verse of the sura of Bara�a was revealed to him

This sura itself had many other forbidding verses but why didn�t the Prophet (s) obey Allah except when

!this special verse was revealed to him? O Allah! Forgive us

We didn�t know how to justify the continuous praying of the Prophet (s) for forgiving his uncle while Allah every time revealed to him a verse ordering him to cut every !relation with the polytheists

What raving it was! Was that possible to be ascribed to the Prophet of guidance and ?mercifulness

It was not but defaming the sanctity of the Prophet (s), violating his high position and .causing harm to him

O Allah! We seek Your protection from causing any harm to Your messenger in order not to be liable to Your wrath and punishment as You threatened whoever would !harm a hair of him according to the verses and the traditions

٣. We found many traditions and sayings that contradicted these traditions, which .talked about why this verse was revealed

:We quoted here some of them

a. Imam Ali (s) said: �I heard someone praying Allah to forgive his parents whereas they were polytheists. I said to him: �Do you beg forgiveness for your parents whereas they were polytheists?� He said: �Didn�t Abraham pray Allah to forgive his father?� I mentioned that to the Prophet (s) and then the following verses were revealed: (It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives, after it has become clear to them that they are inmates of the flaming fire. And Ibrahim asking forgiveness for his sire was only owing to a promise which he

had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him; most surely Ibrahim was very tender-hearted .forbearing)[۴۵۹] ۹:۱۱۳-۱۱۴

This showed that forbidding begging forgiveness for the polytheists was famous among the Muslims; otherwise Imam Ali (s) wouldn�t object to that man, who prayed Allah to forgive his polytheist parents. Imam Ali wouldn�t deny that if he was .not certain that there was a divine order

The objection of Imam Ali against this man didn�t agree with begging forgiveness by the Prophet (s) for his uncle if he was polytheist as it was pretended! And if it was so, the man would answer Imam Ali with another answer and would justify his doing by !saying that the Prophet (s) prayed Allah to forgive his polytheist uncle, for example

part ۲

But the man justified his doing by saying that Abraham prayed Allah to forgive his father and then the verse was revealed to explain why Abraham had begged .forgiveness for his father

When Prophet Abraham (s) prayed Allah to forgive his father[۴۶۰] while he was still alive, he hoped that his father might be guided and be faithful but when Prophet Muhammad (s) prayed Allah to forgive his uncle after his death that because his uncle was faithful. It wouldn�t be justified that the Prophet (s) hoped that his uncle might .be guided and be faithful because his uncle was no longer alive

Zayni Dahlan said about this tradition of Imam Ali (s): �The tradition was

true because we found a true tradition narrated by ibn Abbas confirming this tradition. Ibn Abbas said: �The Muslims used to pray Allah to forgive their parents until this verse was revealed. When this verse was revealed, they stopped begging forgiveness for their dead parents but they weren�t forbidden from begging forgiveness for their live parents until they died.

Then Allah revealed: (And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him). It meant that he asked for forgiveness for his father as long as he was alive but when he died, Abraham (s) stopped begging forgiveness for him.�

This was true evidence and doing according to it would be more correct. It showed that the verse concerned those, who prayed Allah to forgive their polytheist parents and not concerned Abu Talib.�[۴۶۱]

b. The Muslims asked the Prophet (s): �Do we pray Allah to forgive our parents, who died in the pre-Islamic time?� Then Allah revealed this verse and showed that neither a prophet nor a believer should pray for an unbeliever or beg forgiveness for him/her.[۴۶۲]

c. The believers said: �Don�t we pray Allah to forgive our parents whereas Abraham has prayed Allah to forgive his unbelieving father?�

Then Allah revealed this verse: (And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him).[۴۶۳]

d. When the Prophet (s) came back from the battle of Tabook, he did the minor hajj and then visited his mother�s tomb. He asked Allah to permit him

to beg forgiveness for her and prayed Him to permit him to intercede for her in the Day of Resurrection but Allah didn�t permit him and then the verse was revealed. [[۴۶۴

e. When the Prophet (s) came to Mecca, he visited his mother�s tomb. He remained beside his mother�s tomb until the sun became hot hoping that Allah might permit him to beg forgiveness for her then Allah revealed these two verses.[۴۶۵]

f. The Prophet (s) visited his mother�s tomb. He cried and made the others around him cry. He said: �I asked my God�s permission to beg forgiveness for her but He didn�t permit me but I asked His permission to visit her tomb and He permitted me. Visit the tombs because they remind of the afterlife!�[۴۶۶]

This tradition was narrated by Abu Hurayra too. It permitted visiting the tombs and crying for the dead whereas those, who trusted in Abu Hurayra�s traditions blindly, criticized severely these two points and whoever believed in them.

g. The Prophet (s) passed by his mother�s tomb in the year of al-Hudaybiyya.[۴۶۷] He asked his God�s permission to visit the tomb. Allah permitted him. He visited the tomb, repaired it and stayed beside it for some time. Then he asked his God�s permission to beg forgiveness for his mother but Allah didn�t permit him. He left the tomb crying and feeling sorrowful. The Muslims cried with him and became sorrowful because of his sorrowfulness.[۴۶۸]

h. Ibn Mas�ood said: �One day the Prophet (s) visited the graves. He sat beside a tomb. He talked

to the tomb for a long time and then he cried. I cried for his crying. He said: �The tomb that I sat beside was my mother�s tomb. I asked my God�s permission to pray for her but He didn�t permit me and then He revealed: (It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives�).[۴۶۹]

i. Burayda said: �Once I was with the Prophet (s) when he stopped in Asfan where he saw his mother�s tomb. He made wudhu[۴۷۰] and offered prayer then he cried and said: I asked my God�s permission to pray for my mother but I was forbidden from doing that then Allah revealed: (It is not (fit) for the Prophet and those who believe�etc.)[۴۷۱]

j. Az-Zamakhshari mentioned that this verse was revealed about Abu Talib and then he said: ��and it was said: when the Prophet (s) conquered Mecca, he asked that which of his parents was later in dying. It was said to him: Your mother Aamina. So he visited her tomb in al-Abwa� then he stood up sighing and said: I asked my God�s permission to visit my mother�s tomb and He permitted me but when I asked permission to beg forgiveness for her I was forbidden then this verse was revealed (It is not (fit) for the Prophet and those who believe�etc.). This is more correct because the death of Abu Talib was before the hijra and these verses were the last verses

[of the Quran that were revealed in Medina.�[۴۷۲

k. Al-Qastalani said: �It was proved that the Prophet (s) had visited his mother�s tomb when he had performed the minor hajj. He asked his God�s permission to beg forgiveness for her but Allah revealed to him this verse. This was mentioned by al-Hakim and ibn Abu Hatim from ibn Mass�ood and by at-Tabarani from ibn Abbas. This showed that the verse was revealed a long time after the death of Abu Talib and [the revelation of a verse wouldn�t be repeated.�[۴۷۳

The thought of al-Qastalani here contradicted the thought of as-Sayooti in al-Itqan, who tried to reconcile between the fabricated traditions, some of which defamed Abu Talib and some defamed the Prophet�s mother, so he justified that by saying that the revelation of a certain verse might be repeated in spite of that the revelation of a certain verse couldn�t be repeated (that the same verse couldn�t be revealed .(twice

l. Some of the Prophet�s companions said: �O messenger of Allah! Some of our fathers used to be good to their neighbors, helped their relatives, freed the captives and carried out their promises. Don�t we pray Allah to forgive them?� The Prophet (s) said: �By Allah, I will beg forgiveness for my father as Abraham had begged forgiveness for his father. So Allah revealed: (It is not (fit) for the Prophet and those who believe�etc.).Then Allah justified the praying of Abraham for his father by saying: (And Ibrahim asking forgiveness for his sire was only owing to a promise

which he had made to him; but when it became clear to him that he was an enemy of [Allah, he declared himself to be clear of him).[۴۷۴

m. The Prophet (s) wanted to beg forgiveness for his father but Allah forbade him from that by saying: (It is not (fit) for the Prophet and those who believe�etc.). The Prophet (s) said that Abraham had begged forgiveness for his father then Allah [revealed: (And Ibrahim asking forgiveness for his sire�etc.).[۴۷۵

n. The Prophet (s) entered Mecca in the year of al-Fath (the conquest) victoriously. While he was in some place of Mecca, he saw a tomb. He sat beside it and asked Allah�s permission to beg forgiveness for the one in the tomb but he was not permitted. He left the tomb sorrowfully. He cried and the people began to cry. There [were no crying people more than them in that day.[۴۷۶

Taha Husayn commented after this tradition by saying: �The narrators were confused about this tomb. They thought that it was the Prophet�s mother�s tomb whereas her tomb was in al-Abwa�. It might be the tomb of the Prophet�s .grandfather, the sheikh.�[۴۷۷] He meant Abdul Muttalib

I didn�t know what the value of the word �might� was while we were talking about an important historical event having its great value whether in the scales of !deeds or men

We knew Taha Husayn well. He always doubted about every thing. He might deny the !light of the sun easily by saying: The sun may be not shining

But to change his

doubt so suddenly to a degree that he proved the unknown and ascribed it to someone, who was free from it, would be strange of him indeed!

It would be better to him, according to his suspecting principle, to refute the pretended matter and to deny the confused case of the tomb from the beginning because the reality would be on his side!

part ۳

With the same easiness that showed indifference towards the reality he sent his word, which had no evidence and was not free from the very confusion he accused the historians with.

He said: �He (the Prophet) invited his uncle and insisted upon him to be a Muslim and the man (Abu Talib) was about to accept but the fanaticism of the pre-Islamic paganism prevented him. When he died, his nephew said: �I will pray Allah to forgive you� but the Quran blamed him about that so severely!�[۴۷۸]

We didn�t care for his attempt to defame the Prophet�s uncle and protector, who �defended his (the Prophet�s) religion against Quraysh� as Taha Husayn himself said[۴۷۹] but what bothered us was his unruly rush without any prudence until he described the Prophet (s) of being liable to the severe blame of the Quran.

How would the Prophet (s) be blamed severely for inviting and insisting upon his uncle, who had protected him and defended him and his religion, to be a Muslim?

Wasn�t the task of the mission to invite people and to insist upon them to believe in it?

Didn�t the Quran itself order the Prophet (s) to warn his

?near relatives in the dawn of the mission before warning the public

Then how would the Quran blame the Prophet (s) for carrying out the orders of the ?Quran itself

Did the Quran become confused too as the matter of that pretended tomb when the historians became confused about it and then Dr. Taha Husayn tried to show them ?the truth when he said that it was the tomb of Abdul Muttalib

He wasn�t satisfied with making the Prophet (s) liable to the severe blame of the Quran only, but also he considered him as one of the ordinary Muslims, who were .blamed by the Quran for a violative doing

He said: �Did you see firmer and stricter description of justice without leniency in a situation that didn�t accept any leniency than this verse, in which the Prophet (s) and the Muslims were blamed when they prayed Allah to forgive those, who didn�t deserve forgiveness: (It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near [relatives�)� [۴۸۰

This showed us how Taha Husayn was confused like the other historians and that he didn�t get out of the darkness of suspicions and doubts. Using �perhaps� and .�may� wouldn�t change the truth

We said that we didn�t care much for the accusation Taha Husayn had ascribed to the Prophet�s uncle, who was the defender of Islam. This book was written to refute such false accusations, one of which was this weak accusation, which had no evidence but it

.was just a dot among those black lines written against Abu Talib

o. At-Tabari said: �Some others said: Asking for forgiveness in this subject means prayer.� Then he mentioned a tradition narrated by al-Muthanna from Ata� bin Rabah saying: �I didn�t give up praying for any one of the Muslims even if it was an Abyssinian woman pregnant by adultery because I didn�t hear that Allah had forbidden praying except for the polytheists. Allah said: (It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even [though they should be near relatives�)�[۴۸۱

You saw that there were some people, who interpreted begging forgiveness as the prayer for the dead. Abu Talib and Khadeeja had died before the prayer for the dead .was legislated

The prayer for the dead would begin as soon as a human being died. So did Allah forbid the Prophet (s) from praying for his uncle whereas nearly ten years had passed ?since the death of his uncle

Then how would this thought agree with the fabrication saying that this verse ?concerned Abu Talib or the Prophet�s mother or father

p. Imam Ali said: �I told the Prophet (s) of the death of Abu Talib. He cried and said: �Go to wash (make ghusl[۴۸۲] for) him, enshroud him and bury him. May Allah forgive him and have mercy upon him!� I did. The Prophet (s) prayed Allah to forgive his uncle for days and he didn�t get out of his house until Gabriel came to him with this

verse: (It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives�).�[۴۸۳]

You saw according to this thought, which was formed according to the political fancy, that this verse was revealed in the year when Abu Talib died if we didn�t say in the month or in the week, in which Abu Talib died for there was the word �days� whereas the revelation of the sura, which this verse was a part of, was the last thing of the Quran that had been revealed and it was, at least, ten years after the death of Abu Talib.

q. When Abu Talib died, the Prophet (s) said: �Prophet Abraham begged forgiveness for his polytheist father and I will beg forgiveness for my uncle.� Allah revealed: (It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives�). The Prophet (s) became sad. Then Allah revealed to him: (And Ibrahim asking forgiveness for his sire was only owing to a promise which he had made to him; but when it became clear to him that he was an enemy of Allah, he declared himself to be clear of him).[۴۸۴]

According to this tradition the verse was revealed when the Prophet�s uncle died.

r. When Abu Talib died, the Prophet (s) said: �May Allah have mercy upon you and forgive you! I will pray Allah to forgive you until Allah forbids me from

it.� Then the Muslims began to pray Allah to forgive their polytheist deads; therefore Allah revealed: (It is not (fit) for the Prophet and those who believe that they should ask forgiveness for the polytheists, even though they should be near relatives�).[۴۸۵]

These were eighteen so-called traditions talking about the reason of the revelation of this verse.

We didn�t want to discuss them or to put them under the hammer of criticism because much of them had nothing to do with the subject of the book besides that we didn�t trust in everything they had.

But we quoted them to show that there were many contradicted sayings and thoughts about the revelation of the verse or in fact to show the distortion of the real reason of the revelation of this verse.

The first thing that drew the attention to uncover the ignorance of the fabricators was that the fabricators had ascribed contradicted sayings to Ali and ibn Abbas about this verse at the same time whereas the true traditions of Imam Ali and ibn Abbas about Abu Talib contradicted all these fabricated traditions.

So what was the real reason behind this contradiction? Which one would we depend upon and which one would we brush aside?

One time they said that the verse concerned the Prophet�s uncle, another time his father and a third time his mother!

But the reality showed us that the accusation reached the Prophet�s father and mother as a consequence of what was ascribed to his uncle in order to firm the plot against Abu Talib!

All those traditions

agreed upon one thing although they were different in their points of view and aims. They agreed upon that the Prophet (s) prayed Allah to forgive some polytheists, to whom Allah had forbidden him from being loving and kind or begging forgiveness in many occasions and by much many Quranic verses, and that the Prophet (s) didn�t give up disobeying Allah until this special verse was revealed to him!!!

Consequently these traditions sloped towards one thing; violating the sanctity of the Prophet (s) and the sanctity of the divine mission! Besides that it caused harms to the Prophet (s) whether via his uncle, father or mother!

The reality proved the faithfulness of all the fathers and mothers of the Prophet (s) until they reached the first faithful; Adam (s).

Therefore al-Halabi became confused when he mentioned some of these fabricated and distorted traditions. He thought that they must be corrected. He tried his best but he didn�t find any way save to put aside the fire from Abdullah, the Prophet�s father, and throw it upon Abu Talib because among the false traditions there was this tradition:

Some one asked the Prophet (s): �Where is my father?� The Prophet (s) said (and definitely he had never said): �My father and your father are in Hell!!!�[۴۸۶]

part ۴

After walking in a zigzag way where al-Halabi accused whomever he liked and however he liked in order to justify this false tradition, he thought that he reached the shore of safety when he said: �The Prophet (s) didn�t mean but his uncle when saying

[my father).�[۴۸۷)

!Thus al-Halabi saved from Hell whomever he liked and threw in it whomever he liked

The least thing we could say about these traditions that they were contradicted and .this contradiction would be enough evidence to deprive them of trust and regard

We found such contradiction even in the same tradition fabricated against Abu Talib, Aamina[۴۸۸] or Abdullah. With one look at any tradition of them, the reader would .recognize their falseness clearly

These fabricated traditions, besides their contradiction and untrue or weak series of narrators that made them vain, were refuted by clear irrefutable evidences like the Holy Quran, which proved the purity of the Prophet�s lineage and the purity of the Prophet�s progeny too.[۴۸۹] No uncleanness was worse than unbelief and polytheism. Certainly ascribing unbelief or polytheism to the Prophet�s parents or uncle would hurt the sanctity of the Prophet (s) and would consider him as disobedient in loving and praying for unfaithful and polytheist persons whereas Allah had !forbidden him from that

The verse, whose meaning and occasion were distorted, had a meaning of negation .۴ and not prohibition. The verse showed that the Prophet (s) didn�t pray Allah to forgive the polytheists. Neither did the Muslims, who followed his principles. The verse denied begging forgiveness by the Prophet (s) for any one, who was unfaithful, and .not prohibited him from that because he was infallible from committing any mistake

So anyone, whom the Prophet (s) had prayed Allah to forgive, must be a faithful and we were not to doubt about that a bit as

long as we believed in the Prophet and his infallibility and believed that he wouldn�t .do but rightful things

The verse did never show that the Prophet (s) used to beg forgiveness for the polytheists and then Allah prohibited him from that. Interpreting the verse in this way would defame the sanctity of the Prophet (s) and the position of the prophecy especially that the Prophet (s) had received many verses forbidding him from doing .that a long time before the revelation of this certain verse

We found in this verse the secret behind begging forgiveness by the Prophet (s) for his uncle. There were many people, who didn�t know about the faithfulness of Abu Talib because he used to conceal it and when they saw the Prophet (s) begging forgiveness for his uncle, they thought that it was permissible to pray Allah to forgive their polytheist relatives, hence Allah might reveal this verse to say to the Muslims that this thing was not permissible and when the Prophet (s) begged forgiveness for his uncle that definitely his uncle was not polytheist so the Muslims were not to beg forgiveness for their polytheist parents. After that the verse explained the situation of .Prophet Abraham (s) towards his father

There was a difference between begging forgiveness for a live person and for a dead .person as we referred to previously

The verse showed that the Prophet (s), when begging forgiveness for his uncle or others, didn�t beg forgiveness for a polytheist and so his begging forgiveness for someone would be

.evidence proving the faithfulness of that one

The sacred position of the prophecy and the sanctity of the mission prevented the Prophet (s) from praying Allah to forgive a polytheist or from committing what Allah had forbidden him from or doing what might discontent Allah.

Many people knew that when the Prophet (s) prayed Allah to forgive his uncle that was because his uncle was faithful so they didn�t use that as an excuse to justify .their begging forgiveness for their polytheist fathers

We found that when we mentioned the conversation between Imam Ali and that man, who prayed Allah to forgive his polytheist parents. The man justified his doing .according to the story of Abraham

۵. Some ones mentioned a complement with the tradition, which we quoted from al-Bukhari and Muslim. They said: �When Abu Talib was dying, al-Abbas looked at him and saw him moving his lips. He listened to him carefully and said (al-Abbas said): �O my nephew! He said the word that you asked him to say.�[۴۹۰]

This was a witness by al-Abbas showing that the last thing Abu Talib had said before .dying was the shahada that the Prophet (s) had asked him for as the tradition said

Those, who thought that the tradition was true, had to believe in all of the tradition or to throw all of it aside. They didn�t have to choose what agreed with their fancies .and to leave what objected their fancies

۶. If we lowered the curtain upon the confession of Abu Talib, his sayings and doings, which showed his

faith clearly, if we forgot his will before the people of Quraysh when he was dying and if we ignored the Prophet�s praying Allah to forgive him, his witnesses, his loving and loyalty to him, the witnesses of Ahlul Bayt and the witnesses of the companions like Abu Bakr, Abu Tharr and ibn Abbas�if we left all these aside and submitted to this tradition-after it was refuted by clear evidences-then the very saying of Abu Talib �on the religion of Abdul Muttalib� would be a certain evidence proving his .faithfulness

?What was this religion of Abdul Muttalib

?(Wasn�t it the religion of Prophet Abraham (s

Wasn�t Abdul Muttalib on the religion of Allah that He had chosen when He had sent ?Abraham as his messenger

Didn�t Abdul Muttalib believe in the One and Only God, the Day of Punishment and in sending his grandson to spread the mission of his God? Didn�t Abdul Muttalib wish, when he was dying, to remain alive until he would witness the spread of the light and ?the shining of the sun of his great grandson

But this was just some ooze that was thrown upon Abu Talib and it hit the Prophet�s mother Aamina one time, his father Abdullah another time and his grandfather Abdul .Muttalib a third time

In fact it was the ooze that was thrown upon Ali to defame his high position because �the low would envy whoever was higher than them� and consequently they threw some of that ooze upon his father thinking that they might defeat Ali by defaming his

father and hence no one of these great men was safe from this harm even the Prophet (s) himself as long as the end would justify the means according to the account of the enemies of the rightness.

Proving the faithfulness of Abdul Muttalib didn�t concern our subject although his faithfulness didn�t need to be proved. We mentioned the evidences of his faithfulness in a previous chapter in this book.

There were many detailed books about this subject. It was mentioned that as-Sayooti had written six books about the faithfulness of Prophet Muhammad�s fathers.[۴۹۱]

Abu Talib said �on the religion of Abdul Muttalib� in that tradition-if the tradition was real-to mystify the truth before the people of Quraysh surrounding him. He used this policy to be free in serving the mission and the Prophet of Islam. If he didn�t do so, he wouldn�t be able to perform the great deeds he had performed or to defend the Prophet and his mission.

A Look at the Verse (Surely you cannot guide whom you love...)

explaination

As for the verse: (Surely you cannot guide whom you love, but Allah guides whom He pleases Quran, ۲۸:۵۶), we showed the reasons behind distorting the meaning of this verse and saying that it concerned Abu Talib and we uncovered the secrets behind fabricating the tradition.

Although the fabricated tradition, which distorted the meaning of the Quranic verse, was refuted, we thought that we had to talk about distorting this verse in some points.

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There were some people, who fabricated traditions about this verse, other than Sa�eed bin al-Mussayyab and Abu Hurayra that we just refuted them and their series of narrators. We wanted here to discuss two other traditions concerning the same verse and to discuss their narrators.

a. Abu Sahl as-Sariy bin Sahl from Abdul Quddooss ad-Damashqi from Abu Salih that ibn Abbas said: �The verse (Surely you cannot guide whom you love, but Allah guides whom He pleases) was revealed about Abu Talib; the Prophet (s) insisted upon him to be a Muslim but he refused, so Allah revealed this verse.�[۴۹۲]

Ath-Thahabi said about as-Sariy: �Ibn Adiy considered him as weak and said that he pirated traditions and ibn Kharash considered him as a liar.� Then he mentioned some of his traditions and said before them: ��and among his disasters (wonders or oddities)�and among his afflictions�!�[۴۹۳]

Al-Ameeny considered him as one of the liars according to many historians.[۴۹۴]

As for Abdul Quddooss ad-Damashqi, Abdur Razaq said: �I haven�t seen Ibnul Mubarak ascribing the word �liar� openly except to Abdul Qudooss.� Al-Fallass said: �They (the historians) agreed upon

leaving his traditions aside.� An-Nassa�iy said: �He was not trusty.� Ibn Adiy said: �His traditions were denied whether in their series of narrators or their text.�[۴۹۵]

Isma�eel bin Ayyash said: �I don�t witness against one of being a liar except against Abdul Quddooss.�[۴۹۶]

Abdullah bin al-Mubarak said: �Being a highwayman is better to me than to narrate a tradition from Abdul Quddooss ash-Shami.�[۴۹۷]

As for Abu Salih We didn�t know who he was!

Finally ascribing the tradition to ibn Abbas uncovered the plot and removed the cover from above the lie.

Ibn Abbas was born in the Shi�b when the Prophet (s) and the Hashemites were blockaded there three years before the hijra;[۴۹۸] the same year, in which Abu Talib died, so how could ibn Abbas see what happened to narrate such a tradition?

Ibn Abbas was free from that! We saw how he answered when he was asked about the faithfulness of Abu Talib. It was mentioned in the previous chapter under the title ((The Sayings of Ahlul Bayt)).

b. Then the two liars; as-Sariy and Abdul Quddooss ascribed the fabricated tradition to ibn Omar.[۴۹۹] Abdullah bin Omar was born in the third year of the prophetic mission[۵۰۰] so he was about seven years old when Abu Talib died. It was not easy for him in this age to attend or to describe the death of Abu Talib and it was not possible to depend upon his tradition in this age if it was supposed that he had attended the event.

No one other than these two liars, who fabricated the tradition

and ascribed it to ibn Abbas one time and to ibn Omar the other time, had mentioned .this false tradition

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As for the verse itself, we found it in the middle between two verses: (And when they hear idle talk they turn aside from it and say: We shall have our deeds and you shall have your deeds; peace be on you, we do not desire the ignorant. Surely you cannot guide whom you love, but Allah guides whom He pleases, and He knows best the followers of the right way. And they say: If we follow the guidance with you, we shall be carried off from our country. What ! have We not settled them in a safe, sacred territory to which fruits of every kind shall be drawn?- a sustenance from Us; but .most of them do not know) ۲۸:۵۵-۵۷

.The first verse concerned the believers. It described their deeds

The third verse described those, who didn�t believe fearing that they might be .carried off from their country

The distorted verse came in the middle between the two. It was addressed to the Prophet (s). Allah said to him that guiding those people was not because of his love to them and that the Prophet (s) was not the only guider of them; that they weren�t guided by hearing the Prophet�s invitation only, but also by the will and support of .Allah

This was not the only verse in the Quran that had this meaning. There were many :other verses such as

.۱ (To make them walk in

.the right way is not incumbent on you, but Allah guides aright whom He pleases) ۲:۲۷۲

If you desire for their guidance, yet surely Allah does not guide him who leads) .۲ .astray) ۱۶:۳۷

.Do you wish to guide him whom Allah has caused to err?) ۴:۸۸) .۳

.but can you show the way to the blind though they will not see?) ۱۰:۴۳�) .۴

then Allah makes whom He pleases err and He guides whom He pleases and He�) .۵ .is the Mighty, the Wise.) ۱۴:۴

.Thus does Allah make err whom He pleases, and He guides whom He pleases) ۴۷:۳۱) .۶

whomsoever Allah guides, he is the rightly guided one, and whomsoever He causes) .۷ .to err, you shall not find for him any friend to lead (him) aright) ۱۸:۱۷

We were not to quote all the Quranic verses having this meaning. There were many other than these mentioned above showing that the guidance would be by the support of Allah without depriving man of his will as long as man was willing to be guided. Therefore we found many other verses ascribing guidance or deviation to man himself like this verse: (therefore whoever goes aright, he goes aright only for the good of his own soul, and whoever goes astray, he goes astray only to the .detriment of it. Quran ۱۰:۱۰۸) and many other verses we didn�t want to quote

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It would be better to mention some traditions showing the reason of the revelation of :the verse as it was thought by some persons

a. The Prophet (s) was stabbed with

a bayonet in his cheek during the battle of Uhud. He fell down to the ground and then stood up. One of his teeth was broken and blood began to flow on his face. He said: �O Allah! Guide my people for they don�t know the truth!� Then Allah revealed this verse: (Surely you cannot guide whom you love, but Allah guides whom He pleases). [[٥٠١

b. It was said that some people showed their faithfulness in the Prophet (s) and in Islam but when the Prophet (s) immigrated to Medina, they stayed in Mecca and showed unbelieving and reverting to their old beliefs. When the Prophet (s) and his companions of the Muslims knew about that, they disagreed about it; some of them thought that they were still faithful and their showing unbelief was as taqiya because they were obliged to do that as Allah had said: (Let not the believers Take for friends or helpers Unbelievers rather than believers: if any do that, in nothing will there be help from Allah: except by way of precaution, that ye may Guard yourselves from them. Quran ٣:٢٨) and others thought that they were unbelievers because they had to immigrate with the Prophet (s) if they liked to save their faithfulness, therefore this group and that group came to the Prophet (s) where some of them liked that the Prophet (s) might considered them as believers for the kinship between these and those, who stayed in Mecca. But the Prophet (s) put off the answer until the Archangel

Gabriel revealed to him: (Surely you cannot guide whom you love, but Allah guides .(whom He pleases

It was said that the meaning of the verse was as: �You don�t determine, name or witness for whomever you like as faithful but it is Allah, who does that if that person [deserves to be called as faithful.�[۵۰۲

c. It was said that this verse concerned al-Harith bin Othman bin Nawfal bin Abd [Manaf, whom the Prophet (s) wished and liked to be a Muslim.[۵۰۳

Some of the interpreters said that the verse: (And they say: If we follow the guidance with you, we shall be carried off from our country), which came after that verse, [concerned al-Harith.[۵۰۴

And it was said that all the Muslims agreed upon that the second verse (And they say: [If we follow the guidance with you�) concerned al-Harith.[۵۰۵

d. The messenger of Caesar brought a book to the Prophet (s). The Prophet (s) put the book in his lap then asked the man: �Where are you from?� The man said: �I am from Tanookh.� The Prophet (s) said to him: �Do you like to believe in the religion of your father Abraham?� the man said: �I am just a messenger of some people and I am on their religion until I come back to them.� The Prophet (s) laughed, looked at his companions and said: (Surely you cannot guide whom you love, but Allah guides [whom He pleases).[۵۰۶

These were four sayings about the reason of the revelation of the verse. As we said before that a

verse couldn�t be revealed to the Prophet (s) twice, so how was it distorted to concern Abu Talib? It was that false tradition, which was fabricated by those, who neither refrained from lying nor respect the sanctity of a Muslim!

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If we gave up and confessed that the verse was revealed about Abu Talib, then it would be as a weapon in the hand of those, who defended Abu Talib�s faithfulness, more than those, who accused him of being unfaithful because those who said that the verse (Surely you cannot guide whom you love, but Allah guides whom He pleases) concerned Abu Talib, they confirmed that the Prophet (s) loved him for the verse meant: O Muhammad! You don�t guide whom you love but Allah guide him!

Definitely when the Prophet (s) loved someone, it would be sufficient evidence proving the faithfulness of that one because the Prophet (s) was forbidden from loving other than the faithful ones.

On the other side the verse would be evidence showing the high faithfulness of Abu Talib because his faithfulness then would be out of the guidance of Allah and not out of the invitation of the Prophet (s) only. In fact this showed that there was a divine care towards Abu Talib.

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After all this, we didn�t find an improvised saying weaker than the saying of az-Zajjaj when pretending that: �The Muslims agreed upon that this verse had been revealed to concern Abu Talib.�[۵۰۷]

When was this consensus of the Muslims? Yes! It was in the world of imagination and illusion!

Was there any evidence confirming this false pretense? Didn�t he fear the bad end of this disgraceful accusation or the responsibility of such a reckless decision?

The least thing in his saying was excluding Ahlul Bayt and their followers, the Shia,

who refuted this false pretense, from among the Muslims and excluding another group of the Prophet�s companions, who acknowledged the truth and confessed the faithfulness of Abu Talib, because if he didn�t exclude these people from the Muslims, his pretense about the consensus would by invalidated by a saying of any .one of Ahlul Bayt or the companions

The strange thing in this concern-and how much wonders and strange things there were in this subject-was that his evidence about this illusory consensus was a false tradition mentioned without any series of narrators so that we could find whether the narrators were liars, fabricators or something else. But it was undoubtedly that the tradition was derived from those false traditions that were just refuted and he might .add to them something of his imagination to make the little lie grow

The contradiction was apparent in the tradition and the marks of fabrication were clear between the words ascribed to Abu Talib: �O my nephew! I know that you are truthful but I hate to be said that Abu Talib slackened when about to die� until he said: ��but I will die on the religion of the sheikhs Abdul Muttalib, Hashem and Abd [Manaf.�[۵۰۸

We didn�t want to repeat the argument about this fabricated tradition but we liked to refer to the saying of al-Qurtubi, who found the word �consensus� so big and he wanted to lessen something of its sharpness so he commented: �It is more correct to say: The most of the interpreters agreed upon that the verse

[was revealed concerning Abu Talib.�[٥٠٩

But he wasn�t saved from what az-Zajjaj had fallen into because the two pretenses had no evidence nor they depended upon reason or reality.

The same was the saying of ibn Katheer when saying about this verse: �It was proved in the two Sahihs[٥١٠] that the verse was revealed about the Prophet�s uncle Abu Talib, who protected the Prophet (s), defended him, assisted him and loved him [greatly; natural love and not (legal!)��[٥١١

Then he cited those fabricated traditions, which were already refuted, and then he sent his decision indifferently without thinking of any responsibility or anything else. Would such commercial news be proved by false traditions fabricated by some of the liars?

And it was funny to quote the saying of at-Tarmithi about one of these traditions: ��it was accepted but odd. We didn�t know it except from the tradition of Yazeed [bin Kayssan.�[٥١٢

He acknowledged that it was odd and that it was only narrated by Yazeed, who was unreliable and no one depended upon his traditions as we knew before when we discussed the series of the narrators of the tradition in a previous chapter, so what made at-Tarmithi say that it was accepted?

Also we didn�t want to argue with ibn Katheer about the love, which he liked to call a natural love and not a (legal) love, because this book was full of evidences proving that the great love Abu Talib had towards Muhammad was towards Muhammad the Prophet not Muhammad the nephew!

Such raving was called interpretation one time, history another

time and tradition a third time. Like that was the saying: �Abu Sa�eed bin Rafi� said: �I asked ibn Omar: Was this verse (Surely you cannot guide whom you love, but Allah guides whom He pleases) concerning Abu Jahl and Abu Talib?� He said: �Yes, it was.�[513]

We didn�t find any series of narrators for this saying besides that it was just an opinion ascribed to ibn Omar.

But how did reason accept such opinion-even if the faithfulness of Abu Talib was not proved-where it put Abu Jahl and Abu Talib in one position?

How would the two; Abu Talib in his love, protection and his devotedness in defending the Prophet (s) and Abu Jahl in his opposite situation, be equal for the Prophet (s) and in the same position where the Prophet (s) loved for both of them to be guided and to be Muslims?

Who knows! Perhaps they thought that the Prophet (s) loved Abu Jahl more but Allah didn�t want that!

The values became under the feet, the qualities were lost and beauty and ugliness were equal�defending the Prophet (s) and fighting him were the same! How bad it was!

This impudent attack was not against Abu Talib; it was against the Prophet (s) himself where he was considered as unjust and unfair in dealing with two contradicted situations in the same way, in which he wronged justice and violated rightness! O Allah, forgive us!

Interpreting the verse according to the personal opinions didn�t stop at a certain end. We found that every one interpreted it as he liked

.and according to his fancy and passion

We found that someone divided the verse between Abu Talib and al-Abbas when saying that the beginning of the verse concerned Abu Talib whereas its end concerned al-Abbas.[۵۱۴] Between the death of Abu Talib and the believing of al-Abbas in Islam there was a long period besides that al-Abbas became a Muslim years .after the revelation of this verse

We referred previously to our respected father�s saying that all the accusations ascribed to Abu Talib were because he was the father of Ali, otherwise he wouldn�t be accused of anything if he was the father of anyone else than Ali; therefore !defaming Abu Talib was just a means to defame his son Ali

.We found some of the distortion fabricated about the verse confirming this thought

Mo�awiya asked Samra to distort a Quranic verse against Ali and another verse in the interest of ibn Muljam (Ali�s killer) as we mentioned in the first chapter (At the .Threshold). Besides that he wanted a verse to be distorted against Abu Talib

Someone said: �The verse (Surely you cannot guide whom you love, but Allah guides whom He pleases) concerned Abu Talib because the Prophet (s) liked Abu Talib to be a Muslim and so this verse was revealed. Meanwhile he disliked Wahshi (the killer of Hamza, the Prophet�s uncle) to be a Muslim then this verse was revealed (Say: O my servants! who have acted extravagantly against their own souls, do not despair of the mercy of Allah. Quran ۲۹:۵۳) so Wahshi became a Muslim

[but Abu Talib didn�t!�[٥١٥

In order to certify this silly saying they ascribed it to ibn Abbas to show us the extent .of confusion they reached

It was just one of those opinions put to serve the obscene aims and the fabricator !would never mind whomever or whatever it defamed or what values it destroyed

The Prophet (s), according to this thought, contradicted Allah. He liked what Allah !disliked and disliked what Allah liked

Allah, glory be to Him, didn�t want Abu Talib to be a Muslim! Perhaps there was an old enmity between them or perhaps the reason of that enmity was because that Abu Talib had brought up the Prophet (s), protected him, defended him and defended his !mission and his followers of the believers

But the Prophet (s) liked Abu Talib to be a Muslim as a kind of loyalty to him and so the two wills contradicted but then the stronger will, the will of Allah, won and Allah !achieved his opponency against Abu Talib by preventing him from being a Muslim

As for Wahshi, also the two wills; of Allah and that of His messenger, contradicted and !at the end Wahshi became a Muslim

The Prophet (s) hated Wahshi, who had killed his uncle Hamza, and the hatred grew in his heart that he didn�t want him to be a Muslim but Allah, the Merciful, the Kind forgave the crime of Wahshi against Hamza, the hero of Islam, and didn�t pay any attention to His messenger�s emotions. The result of the fight between the two wills made

!!!Wahshi a believer because it was the will of Allah

Wouldn�t it be better for them to add to the great faithfulness and high virtues of Wahshi his addiction to the wine, which he didn�t leave a minute until it mixed with his blood and that he couldn�t wake up from its effects until the last moment of his [life, which was full of sins and crimes![۵۱۶

!What raving and silly speech those dotards uttered without knowing what they raved

How did this verse concern Wahshi whereas it was general and it concerned all the Muslims? It was revealed in Mecca whereas Wahshi pretended to be a Muslim many [years after the revelation of this verse.[۵۱۷

Worse than Wahshi were those, who never cared for any responsibility and who !followed the mirage and jumbled in the darkness

The inheritance of Abu Talib

explaination

Among the fabrications against Abu Talib was the pretense that Ali and Ja�far hadn�t taken anything from the inheritance of their father because they were [Muslims while their father was unbeliever.[۵۱۸

We didn�t find the narrators of this lie in order to remove the cover from above this !scandal and this disgrace

Surely this lie was fabricated by someone, who was ignorant of the conditions of inheritance among the Muslims. Definitely that fabricator didn�t know more than the tradition of �There is no succession between the followers of two different �.religions

We believe in this tradition but it means that the unbeliever is not to inherit from the .Muslim

This prophetic tradition wouldn�t prevent a Muslim from inheriting from an

unbeliever because Islam exalted the Muslim

as it was confirmed by many prophetic traditions such as: �Islam is exalted and nothing is to be more exalted than it.�

Hence Islam didn�t permit an unbeliever man to marry a Muslim woman because she was loftier than him whereas some of the ulema permitted a Muslim man to marry a (kitabi)[۵۱۹] unbeliever woman in a continuous marriage. The Shia agreed upon the permission of marrying a kitabi unbeliever woman in temporary marriage as I knew.[۵۲۰]

If we submitted to this fabrication and supposed that it was true, although it wasn�t, it wouldn�t be as evidence showing that Abu Talib was unbeliever because Ali and Ja�far, who were Muslims, had the right to inherit their father even if he was unbeliever as the fabricators pretended. The Islamic law didn�t forbid that but the one, who fabricated this lie, was unaware of Islam and its laws.

The Tradition of ad-Dhihdhah[۵۲۱]

We would like to quote the different ways of the tradition as fabricated by the fabricators and then to discuss it.

۱. Obeidillah bin Omar al-Qawareeri, Muhammad bin Abu Bakr al-Maqdimi and Muhammad bin Abdul Melik al-Amawi said: Abu Owana told us from Abdul Melik bin Omayr from Abdullah bin al-Harith bin Nawfal that al-Abbas bin Abdul Muttalib had said: �O messenger of Allah! Did you benefit Abu Talib with something? He protected and defended you. The Prophet (s) said: Yes! He is in a shallow place of Hell but without me, he will be in the lowest bottom of Hell.�[۵۲۲]

۲. Ibn Abu Omar from Sufyan from Abdul Melik bin Omayr that

Abdullah bin al-Harith said: �I heard al-Abbas saying: �I said: O messenger of Allah! Abu Talib used to protect and support you. Did that benefit him? He said: Yes! I found him in a flood of Fire and I took him out to a shallow place (in Hell!).�[۵۲۳]

۳. Muhammad bin Hatim from Yahya bin Sa�eed from Sufyan�etc. like the first one. [۵۲۴]

۴. Abu Bakr bin Abu Shayba from Wakee� from Sufyan�like the first one.[۵۲۵]

۵. Qutayba bin Sa�eed from Layth from ibn al-Had from Abdullah bin Khabbab that Abu Sa�eed al-Khidri said: �Once Abu Talib was mentioned near the Prophet (s). The Prophet (s) said: My intercession may benefit him in the Day of Resurrection. He may be put in a shallow place of Fire reaching his heels and making his brain boil.�[۵۲۶]

۶. Abu Bakr bin Abu Shayba from Affan from Hammad bin Salama from Thabit from Abu Othman an-Nahdi that ibn Abbas said: �The Prophet (s) said: The least tortured one among the people of Hell is Abu Talib where he wears two shoes, from which his brain boils.�[۵۲۷]

۷. Musaddad from Yahya from Sufyan from Abdul Melik from Abdullah bin al-Harth said: �Al-Abbas bin Abdul Muttalib (may Allah be pleased with him) told us that he had said to the Prophet (s): �With what did you benefit your uncle? He protected and defended you.� The Prophet (s) said: �He is in a shallow place of Fire and without me; he would be in the lowest bottom of Hell.�[۵۲۸]

۸. Abdullah bin Yousuf from al-Layth�etc. like the fifth

[tradition.[۵۲۹

Ibraheem bin Hamza from Abu Hazim and ad-Darawardi from Yazeed�like the .۹ [fifth tradition.[۵۳۰

The Narrators

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:The first tradition

Now we discuss the series of narrators of these traditions to see their positions and .their weights in the scales of the men of Hadith

a. Obeidillah al-Qawareeri: we didn�t find any mention of him in Mizanul I'tidal. We found one tradition in al-Ghadeer that Obeidillah was one of the narrators but the author said about him: �Al-Bukhari mentioned only five traditions narrated by Obeidillah al-Qawareeri and Muslim mentioned forty traditions. Ahmed bin Yahya heard from him one hundred thousand traditions. So what about this rubbish narrated by this man that al-Bukhari and Muslim didn�t quote from this man save a few traditions and brushed the rest aside? It was not possible that they hadn�t known [the rest of his traditions.�[۵۳۱

b. Muhammad bin Abu Bakr al-Maqdimi: we didn�t find any mention of him save [Muhammad bin Abu Bakr only and it was said that he was unknown.[۵۳۲

A false tradition was mentioned in al-Ghadeer and one of its narrators was [Muhammad bin Abu Bakr al-Maqdimi.[۵۳۳

c. Muhammad bin Abdul Melik al-Amawi: it was enough for him to be an Umayyad man .to fabricate such a tradition or to narrate traditions like it against Abu Talib

If he was Muhammad bin Abdul Melik bin Marwan bin al-Hakam, it would be enough for us that his father was that Umayyad tyrant and his two grandfathers were cursed .by the Prophet (s), who called them as the deviants

.s). The Prophet (s) had expelled al-Hakam from Medina)

.Marwan was but a leftover of the curse of the Prophet (s) as Aa�isha had said

[As for this Muhammad, Abu Dawood said about him: �He was not sane.�[٥٣٤

.d. Abu Owana: we couldn�t know who he was

e. Abdul Melik bin Omayr: ath-Thahabi said about him: �He became the judge of �.Kuffa after ash-Shi�bi. He lived for a long time and so his memory became weak

Abu Hatim said about him: �He was not a good memorizer. His memory changed.� Imam Ahmed said about him: �He was weak and often mistook.� Ibn Mo�een said: �.�His mind was muddled

Ibn Kharash said: �Shu�ba wasn�t satisfied with him.� Al-Kawsaj mentioned that Ahmed said: �He was very weak.� Ibn Habban said: �He concealed when narrating [traditions.�[٥٣٥

Among the oddities of this bad judge-and how many oddities the umma was afflicted with-was that he passed by Abdullah bin Baqtar after the tyrant Obeidillah bin Ziyad had thrown him from above the palace to the ground. The victim was still alive but this [merciful (!!!) judge finished him off with his dagger.[٥٣٦

Here is another event about this judge, who was the example of the judges of that !time. He gave his judgments according to his emotion and fancy

Kulthom bint[٥٣٧] Saree� came to him, when he was the judge of Kuffa, with a claim against her family. He unthoughtfully judged for her against her family. His judgment was suspected and doubted by people. The poet Huthayl bin Abdullah al-Ashja�iy :recited a poem about this event

Waleed came to him

,with witnesses

,Confirming his right of the property and the servants

,and Kulthom came to him with her sweet talks

.which recovered from illness and madness

.Waleed proved his right; he was eloquent and disputatious

.But she had coquetry and black eyes

.She flirted and exposed her kohl

She fascinated al-Qubtiy[٥٣٨] so he judged for her

.with other than the judgment of Allah revealed in the Quran

,If those in the palace knew his news

.they wouldn�t employ him in any job

.When he judged for women, he glanced furtively

,If a woman complained to him

.He coughed and hastened to judge for her

,He flashed his eyes and chewed his tongue

[that he saw everything as nothing save her.[٥٣٩

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:The narrators of the second tradition

!a. The series of the narrators began as usual with this obscure name: ibn Abu Omar

b. After that came Sufyan ath-Thawri, whom we talked about when we discussed the

.first tradition fabricated against Abu Talib and we found that he was a liar

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As for the narrators of the third tradition, we already talked about them before; they .were Muhammad bin Hatim, Yahya bin Sa�eed and Sufyan

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:The narrators of the fourth tradition

a. Abu Bakr bin Abu Shayba: Ath-Thahabi considered this name as one of the [unknown names.[۵۴۰

.b. We couldn�t know who Wakee� was

If he was Wakee� bin aj-Jarrah, then ibn al-Medeeni said about him: �Wakee� often mistook and if I narrated from him, it would be so odd. He often said: Ash-[Shi�bi told us from Aa�isha�!�[۵۴۱

Ahmed bin Hanbal was asked: �If Wakee� and Abdur Rahman bin Mehdi disagreed about something, whose saying we would depend upon?� He said: �Abdur Rahman is more fit especially if Sufyan was there.� And this tradition was narrated by .Wakee� from Sufyan

Ath-Thahabi thought that he might complete the ring of criticism by saying about ibn �.al-Medeeni in his book at-Tahtheeb: �He had a little thing of Shiism

This tone of ath-Thahabi was clear in expressing his abominable sectarianism. If he wanted to exaggerate in criticizing someone, he would ascribe him to Shiism, which .was considered by him as worse than unbelief and blasphemy

We wouldn�t argue with him about this but we wanted to show that he had contradicted himself. If this narrator was not trusty because of his Shiism then why did they depend upon his tradition? If he was really a Shia, this tradition wouldn�t be .his because it would contradict his actual belief about Abu Talib

Any how it was not important for us whether he was a Shia or not. It

was important for us that the man was untrusted and unreliable for those, who stuck .to the tradition of ad-Dhihdhah

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:The narrators of the fifth tradition

a. Qutayba bin Sa�eed: Ath-Thahabi said about him: �No one knew who he [was!�[۵۴۲

b. Al-Layth: there were many persons having this name. Most of them were either .unknown or weak or whose traditions were denied or confused�etc

If he was al-Layth bin Sa�eed-as the author of Sheikhul Abtah said[۵۴۳]-then Yahya bin Mo�een said about him: �He took traditions from the old men unthoughtfully and depended upon hearing from this and that.� An-Nabatiy mentioned him in his [commenting on the book al-Kamil as one of the weak narrators.[۵۴۴

c. Yazeed bin Abdullah bin al-Had: Abu Abdullah al-Hadda� mentioned him among .those, who were accused of being unreliable

[Ibn Mo�een said about him: �He narrated from every one.�[۵۴۵

[d. Abdullah bin Khabbab: aj-Jawzajani said about him: �No one knew him.�[۵۴۶

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:The narrators of the sixth tradition

.a. Abu Bakr bin Abu Shayba: we talked about him in the fourth tradition

!?b. Affan: who was he

He might be Affan bin Muslim because he narrated from Hammad bin Salama and this .was mentioned by ath-Thahabi when talking about a tradition of his

It was this one, about whom ibn Adiy said: ��by Allah, if he tried his best to narrate

one correct tradition from Shu�ba, he couldn�t. He was slow and bad in memorizing [and he was slow in perceiving.�[۵۴۷

Abu Khaythama said: �We denied (traditions of) Affan some days before his [death.�[۵۴۸

.c. Hammad bin Salama: Ath-Thahabi said about him that he had illusions

Ibn al-Medeeni said: �Yahya bin ad-Dhareer had ten thousand traditions from �.Hammad

Amr bin Salama said: �I have written down

[more than ten thousand traditions from Hammad bin Salama.�[549

Did you see this plentifulness of traditions; one said that he had ten thousand traditions and the other said that he had more than ten thousand?

It was said that it was not known that Hammad had these traditions until he went to Abadan one day. He began to narrate these traditions. The sayer said: �As if I thought that a Devil came out of the sea and threw these traditions to him (Hammad).�

Ibn ath-Thalji said: �I heard Abbad bin Suhayb saying: Hammad didn�t memorize (traditions) and it was said that the traditions were inserted in his books. It was said that ibn Abul Awja�, who was Hammad�s stepson, inserted traditions in his books.�[550]

It was enough to refute the trustiness and reliability of this man as it was pretended by some ones that at-Thahabi himself, after praising and defending Hammad, mentioned some of Hammad�s traditions violating the exaltedness of Allah the Almighty. He had embodied the Exalted Creator in the ugliest way of embodiment! Glory be to Him, and highly exalted is He above what they ascribe to Him.

Hammad narrated a tradition saying: �Thabit narrated that Anass had said: �The Prophet (s) recited: (�but when his Lord manifested His glory to the mountain He made it crumble� Quran 7:143) then He extended the end of His pinkie and hit His thumb then the mountain sank.�

Hameed at-Taweel said to Thabit: �Do you narrate such things?�

He hit Hameed on the chest and said: �Do want me to conceal what Anass

[and the Prophet (s) have said?�[۵۵۱

Hammad also narrated a tradition that the Prophet (s) had said: �I saw my God! Curled, beardless and wearing a green garment�young�there was a curtain of [pearls before Him. His feet and legs were in green�!�[۵۵۲

Ath-Thahabi forgot his previous praise to Hammad when he commented on such traditions by saying: �This is one of the most denied oddities of Hammad bin Salama. [It was just a vision of sleep if it was true.�[۵۵۳

Then he said that ibn Adiy had mentioned some of single-narrated traditions of .Hammad

Also he mentioned that al-Bukhari had avoided Hammad and hadn�t narrated any of [his traditions.[۵۵۴

!d. Thabit: we didn�t know who he was

There were many persons having this name; among them there were the liars, the weak, the unknown and those, whose traditions were denied.[۵۵۵] We didn�t know .where his place would be among these categories

He might be Thabit bin Abu Thabit, the brother of Habeeb bin Abu Thabit, who was the first one we talked about in discussing this distortion and fabrication against Abu Talib. [If it was him, so ath-Thahabi considered him as unknown.[۵۵۶

Of course it was him, from whom Hammad bin Salama narrated traditions and it was enough evidence for us to brush him aside that he agreed with Hammad in narrating .the tradition that embodied Allah the Almighty

Hence whoever dared to violate the exaltedness of Allah, would definitely not refrain .from violating the sanctity of people

[e. Abu Othman an-Nahdi: he was unknown.[۵۵۷

:The narrators of the seventh tradition

a. Musaddad: we couldn�t know

who he was. There was no one with this name in Mizanul I'tidal save al-Musaddad bin Ali, who was not so careful about traditions[٥٥٨] but we didn�t know if he was the same one or another.

b. The rest of the series; Yahya, Sufyan and Abdul Melik. We talked about each of them and knew their situations.

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The narrators of the eighth tradition:

a. Abdullah bin Yousuf: if he was Abdullah bin Yousuf at-Taneesiy as the author of Sheikhul Abtah mentioned, then he was considered by ibn Adiy as one of the weak narrators[٥٥٩] but if he was Abdullah bin Sulayman bin Yousuf, who narrated traditions from al-Layth, then he was not reliable[٥۶٠] and was suspected.[٥۶١] He narrated a tradition about the virtues but it was denied by at-Thahabi[٥۶٢] and it would be denied by every prudent one.

b. Thus the series of the narrators reached al-Layth and then to the last one of the series we mentioned in the fifth tradition.

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The narrators of the ninth tradition:

a. Ibraheem bin Hamza: we didn�t find anything leading to know him.

b. Ibn Abu Hazim, whose name was Abdul Azeez: ibn Sayyid an-Nass considered him as not so firm in his traditions as it was mentioned by al-Aqeeli in his book about the weak narrators. It was said that he used to narrate from his father but the books he had were not of his father. It was said that the books of Sulayman bin Bilal became with him and that Sulayman didn�t know that he distorted them.

Al-Fallass said: �I haven�t found ibn Mehdi narrating even a single tradition from ibn Abu Hazim.�

Ahmed bin Hanbal said: �It was not known that he cared for traditions. It was said �.that he was weak except in his father�s traditions

Ibn al-Madeeni said: �Hatim bin Isma�eel often criticized him about some traditions, which he narrated from his father. Hatim said to

[me: I forbade him from that but he paid no attention.�[۵۶۳

c. Ad-Darawardi, whose name was Abdul Azeez bin Muhammad:[۵۶۴] Imam Ahmed said about him: �If he narrated out of his memory, he would imagine. He was nothing. When he narrated traditions, he told of false things.� Abu Hatim said: �No [one depended upon him.� Abu Zar�a said: �He was a bad memorizer.�[۵۶۵

d. Yazeed: we didn�t know who he was. If he was Yazeed bin Kayssan, we knew him .previously. He was not reliable and no one depended upon him

A Look at the Tradition

explaination

This round we did about the narrators of the tradition didn�t leave for us a bit of trust .in them so that we might accept any tradition narrated by any of them

We found in every series a group of liars, weak narrators, malicious men, unknown .persons and those, whom we couldn�t find anything about

If we found something unacceptable in one of the narrators of the tradition, we wouldn�t trust in the tradition at all, so how about it when all the members of the series were suspected and doubted especially when the tradition was about the ?faithfulness of the man, who supported and defended Islam

There were other sides that made us not trust in this tradition and brush it aside even if its narrators were trusty� so how would it be where the narrators were liars or ?unknown persons and the tradition was false

:Here we discuss the other sides that confirmed the invalidity of the tradition

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There was a contradiction in the text of the tradition that made the meaning different .from one narration to another

In some narrations we found that the pretended answer of the Prophet (s) was: �Yes, he is in a shallowness of Fire and without me (without my intercession) he will �.be in the lowest bottom of Hell

This showed that the intercession of the Prophet (s) was immediate and that it actually occurred. This appeared clearer in the second way of the tradition: �Yes, I found him in the deepest bottom of fire and I took him out to shallowness.� We

didn�t know why the Prophet (s) hadn�t completed his favor upon his uncle whereas he had the power to take him out of the lowest bottom of Hell to a shallow ?place! Why did the Prophet (s) leave his favor uncompleted

:Al-Mutanabbi, the poet, said

I haven�t seen among the defects of people something worse than a shortage in a .favor of those who are able to complete it

The Prophet (s) was the perfect ideal example of mankind and he was chosen by Allah to perfect the morals and nobilities and it was him, who had been educated by his God ?so perfectly! Would he then leave his favors uncompleted

Some ways of the tradition said: ��my intercession may benefit him in the Day of .Resurrection.� This wording just showed a kind of praying

The linguists said that it had the meaning of �hoping� that the Prophet (s) hoped that the intercession might benefit his uncle. It might benefit him and it might not. If it was supposed that it would benefit, then it would be delayed until the Day of !Resurrection

Some other ways of the tradition said: �The least tortured one among the people of Hell is Abu Talib where he wears two shoes, from which his brain boils.� This didn�t show that he was the least tortured one among the people of Hell because of an intercessor that interceded for him or because that he deserved the least torture .among the tortured in Hell

How would it be possible for an unbeliever to be the least tortured one

?among the people of Hell

Was unbelieving easier than disobedience or committing a sin to be said that this one ?would be tortured less than that one

Then was that the least torment among the people of Hell? Did it have a thing of rest ?and comfort

[Was this torment easy where it would make �his brain flow over his feet�?[۵۶۶

This saying contradicted the other that was said by someone, who justified this torture by saying that Allah would concentrate the torture on Abu Talib�s feet because he (Abu Talib) had fixed them on his old religion and so the punishment would [conform to the guilt.[۵۶۷

If the torture would be concentrated upon his feet only, then why would his brain boil, ?melt and flow over his feet? Was his brain an eternal spring that wouldn�t be empty

!O Allah! We seek Your protection against this silliness and superstition

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How would the Prophet (s) intercede for his uncle, who was unfaithful-as they pretended-whereas he had been forbidden from less than this according to the Quranic verses, because intercession was much greater than being loving or kind to ?the unfaithful people

What was the reason behind the Prophet�s intercession for his uncle if he was ?forbidden from doing that

?Was the reason that because his uncle had supported him and his mission

Then what made his uncle do that? And what made the Prophet (s) accept this support from an unfaithful man whereas the Prophet (s) himself had said: �O Allah! Don�t make a dissolute or an unbeliever have a chance of getting my

?�!kindness

What made the Prophet (s) intercede for his uncle-if he was unfaithful-whereas there were many Quranic verses confirming that unfaithful people would be perpetuated in Hell for ever, wouldn�t get the mercy of Allah at all, their punishment wouldn�t be ?lessened and no intercession would benefit them

:Here are some of the verses

a. (Abiding in it; their chastisement shall not be lightened nor shall they be given .respite) ۲:۱۶۲, ۳:۸۸

b. (These are they who buy the life of this world for the hereafter, so their .chastisement shall not be lightened nor shall they be helped) ۲:۸۶

c. (And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby lest a soul should be given up to destruction for what it has earned; it shall not have besides Allah any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful chastisement .because they disbelieved) ۶:۷۰

d. (And when those who are unjust shall see the chastisement, it shall not be lightened .for them, nor shall they be respited) ۱۶:۸۵

e. (And (as for) those who disbelieve, for them is the fire of hell; it shall not be finished with them entirely so that they should die, nor shall the chastisement thereof be lightened to them: even thus do We retribute

.every ungrateful one) ۳۵:۳۶

f. (And those who are in the fire shall say to the keepers of hell: Call upon your Lord that He may lighten to us one day of the punishment. They shall say: Did not your messengers come to you with clear arguments? They shall say: Yea. They shall say: .Then call. And the call of the unbelievers is only in error) ۴۰:۴۹-۵۰

g. (In gardens, they shall ask each other about the guilty: What has brought you into hell? They shall say: We were not of those who prayed; and we used not to feed the poor; and we used to enter into vain discourse with those who entered into vain discourses and we used to call the day of judgment a lie; till death overtook us, so the .intercession of intercessors shall not avail them) ۷۴:۴۰-۴۸

h. (And warn them of the day that draws near, when hearts shall rise up to the throats, grieving inwardly; the unjust shall not have any compassionate friend nor any .intercessor who should be obeyed) ۴۰:۱۸

i. There is a prophetic tradition saying: �When the people of Paradise enter into Paradise and the people of Hell enter into Hell, a caller stands up between them calling: O people of Hell! No death is here. O people of Paradise! No death is here. It is [eternality!�[۵۶۸

j. Another tradition saying: �It is said to the people of Paradise: Eternality� no death! [And it is said to the people of Hell: O people of Hell! Eternality� no death!�[۵۶۹

The mentioned above

verses and prophetic traditions confirmed that the unbelievers would remain in the abasing torment for ever and that the torment wouldn�t be lightened for the .unbelievers even for a moment because intercession wouldn�t include them

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This tradition (of ad-Dhihdhah)-besides the contradiction in its text and the contradiction with the Quranic verses, which denied interceding for the unbelievers, contradicted the tradition fabricated against Abu Talib when he was dying; the .tradition, which was discussed in details in the previous chapter of this book

So the tradition of ad-Dhihdhah and that of the dying of Abu Talib were contradicted .and they couldn�t be depended upon even if the narrators were reliable

In spite of that, we found that some of the narrators of the tradition of the dying of Abu Talib participated in narrating the tradition of ad-Dhihdhah. The two traditions were contradicted whether in the text or in the meaning, so how did the narrators ?narrate two contradicted traditions

Ibn Abu Omar, Muhammad bin Hatim and Yahya bin Sa�eed might forget, when !narrating the next tradition, what they had fabricated in the previous one

They forgot that a liar had to have a good share of memory lest he would be involved in what they had been involved in of such contradicted falsehood in order that their ill-will wouldn�t be uncovered so easily. But in any case, this would be the end of every !falsehood and fabrication

They mentioned in the tradition of the dying of Abu Talib that the Prophet (s) had asked his uncle to declare the shahada so

that the Prophet (s) would witness for him with it in the Day of Resurrection and then .he would deserve intercession.[۵۷۰] They said that he hadn�t declared shahada

According to their tradition, they considered declaring shahada as the condition for deserving intercession and so Abu Talib wouldn�t deserve intercession without .declaring shahada

Therefore they didn�t say that the Prophet (s) interceded for his uncle but they said that he prayed Allah to forgive him until Allah forbade him from doing that and made him know that he mistook all that time when he begged forgiveness for his uncle in .spite of that there were many verses revealed to him forbidding him from that

Then they said that the Prophet (s) had interceded immediately for his uncle without declaring shahada when saying: �Yes! I found him in the lowest bottom of Fire but I �.took him out to a shallow place

So how did the Prophet (s) interceded for his uncle, who hadn�t declared shahada, if ?intercession was conditioned on declaring shahada

?Had Abu Talib declared shahada or he hadn�t

If Abu Talib hadn�t declared it as they said in the tradition of his dying, then how would the Prophet (s) intercede for him whereas the Quranic verses had confirmed that intercession would never include the unbelievers nor would their torment be ?lightened

But if he had declared shahada, then the meaning of the tradition of the dying wouldn�t limit lightening the torment just to take Abu Talib out of the lowest bottom !of Hell to a shallow place

Was the Prophet (s) so

stingy to a degree that he wouldn�t intercede for the man, who had brought him up, protected him, supported him and defended him? Would he reward him for all that ?just by lightening some of his torment

!And what lightening of torment it was if his brain would melt and flow over his feet

If Abu Talib had declared shahada and the Prophet (s) didn�t think that he had deserve intercession except after announcing shahada, then this tradition, which limited intercession just to lightening the torment, would contradict many other traditions mentioned in the books of Hadith (Sihah).[۵۷۱] The traditions said that whoever declared shahada would be in Paradise and not in Hell: �He, who died and knew that there was no god but Allah, would enter into Paradise.�[۵۷۲] And: �No one [saying that there is no god but Allah will enter into Hell.�[۵۷۳

Besides that the tradition of ad-Dhihdhah itself in talking about the immediate .intercession contradicted other traditions concerning the subject of intercession

:Here are some of these traditions

It was said to me: Ask for anything because every prophet had asked for� something! I delayed my request until the Day of Resurrection to be for anyone of you [witnessing that there is no god but Allah.�[۵۷۴

The tradition showed that the Prophet (s) wouldn�t intercede for any one, who :hadn�t declared shahada. So did the following traditions

[I am granted intercession for my umma. It will never be for any polytheist.�[۵۷۵�

[My intercession will include every Muslim.�[۵۷۶�

Allah revealed to Gabriel (s): Go to Muhammad and say to him: Raise your�

head and ask for anything. You will be granted it. Intercede for anyone. Your intercession will be accepted� until his saying: Let anyone of your umma, who witnesses sincerely that there is no god but Allah even for one day and then dies, [enter into Paradise.�[۵۷۷

According to these traditions no one would get intercession except who declared shahada. Although these traditions didn�t define intercession, they made us .understand that the one, who would be interceded for, wouldn�t be in Hell

Also we understood that the Prophet�s intercession was delayed until the Day of Resurrection where he didn�t ask for the request, which Allah had ordered him to ask for and delayed it until that day. He �will be the first intercessor and his [intercession will be the first to be accepted.�[۵۷۸

Then how did the Prophet (s) intercede for his unbeliever uncle whereas he had been ordered to intercede just for those, who declared shahada and became sincere ?Muslims

And how did they determine the intercession for Abu Talib while it was delayed until ?the Day of Resurrection

So this tradition not only contradicted the tradition of the dying of Abu Talib but also it .contradicted many other traditions

This contradiction was sufficient evidence to refute the two false traditions even if .their dishonest narrators were regarded as reliable

?So how about it when the narrators were actually regarded as liars and fabricators

There were some traditions of another kind. It would be better to quote some of :them

a. �Seventy thousand persons of my umma will enter into Paradise without being [inquired.�[۵۷۹

In some of them it was mentioned �seventy thousand or seven hundred thousand� that Abu Hazim didn�t know which of them.[۵۸۰] It was this Abu Hazim, who was one of the narrators of the tradition of the dying of Abu Talib!

b. �Seventy thousand persons will be resurrected from this cemetery (al-Baqee�) [[۵۸۱] and they will enter into Paradise without being inquired.�[۵۸۲

c. �Seventy thousand persons of my umma will enter into Paradise without inquiry or torment. With every thousand of them there will be seventy thousands.�[۵۸۳]

d. �I found my God glorious and generous; He granted me with every one of the seventy thousand ones, who would enter into Paradise without being inquired, seventy thousand ones.�[۵۸۴]

There was a long series of such traditions with great numbers but we didn�t want to busy the reader�s mind with them that the reader might multiply seventy thousand by seventy thousand to see what the result would be!

But did he, who fabricated the tradition of ad-Dhihdhah, check this seventy thousands multiplied by seventy thousands and didn�t find Abu Talib among them and then he entered into Hell to find Abu Talib there and his brain flowing over his feet?

We would like to say that we didn�t trust in many of the traditions we mentioned above and we didn�t want to discuss them because they were away from our subject but we just wanted to argue by them with the fabricators of the tradition of ad-Dhihdhah no more no less because all of these traditions were mentioned in the Sihah and they drew

!from the same source and met at the same purpose

We quoted here a saying of someone of the Ansar, who was the last one of the public speakers, whom Mo�awiya had appointed to curse and abuse Imam Ali (s) on the minbars. This man was called Onayss. He praised Allah and then said: �You have cursed and abused this man (Ali) too much today. I swear by Allah that I have heard the Prophet (s) saying: �I will intercede for people in the Day of Resurrection as much as the clay and the trees on the earth.� I swear by Allah that no one was kinder to his relatives than him (the Prophet). Do you think that he will intercede for you and he will [be unable to intercede for his family�?�[۵۸۵

!What a wonderful word it was that didn�t need any comment

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We saw that the tradition of ad-Dhihdhah talked about the intercession of the Prophet (s) for his uncle. This intercession occurred either after Abu Talib had declared the shahada and then it would save him from Hell according to the traditions of intercession we mentioned above or before declaring shahada and then the .intercession would be invalid according to the clear Quranic verses in this concern

If we noticed Abu Talib�s doings and sayings, the witnesses of the Prophet (s) and his progeny about him and if we noticed the defects of the narrators, we would find that this tradition was invalid and untrue besides that it contradicted the Quranic .verses

If a tradition contradicted

the holy Quran, it would be brushed aside even if the narrators were trusty and .reliable

۵

The tradition was ascribed to al-Abbas, who was free from it, and it was contradicted by the tradition of the dying of Abu Talib that was ascribed to al-Abbas, who said-or it was pretended that he had said-that he had heard Abu Talib at the last moment of his life saying the shahada, which the Prophet (s) had asked him for so that he could intercede for him with Allah. It was mentioned in the tradition that al-Abbas had said �.to the Prophet (s): �He said the word you asked him for

We said when commenting on the tradition that he, who thought that the tradition was true, had to take into consideration all the tradition until the end or he had to brush it all aside and not to take what satisfied his fancy and to leave what objected .his purpose

He, who thought that the two traditions; the tradition of the dying and the tradition of ad-Dhihdhah, were true, would be involved in contradiction as we discussed before and he, who denied one of them, had to deny the other because the narrators of the two traditions were the same. He, who denied a tradition narrated by a liar, must not .accept another one narrated by the same narrator

۶

How would the Prophet (s), with his intercession, be unable to take his uncle out of the shallowness of Fire into Paradise after he had been able to take him out of the lowest bottom of Fire to a shallow place (dhihdhah) as they pretended and

?so the Prophet (s) would complete his favor without any shortage

Couldn�t the Prophet (s) do that whereas we found a tradition talking about the virtues of Othman saying: �Seventy thousand persons, who deserve to be in Hell, will enter into Paradise without being inquired by the intercession of Othman?�[۵۸۶]

You noticed this number; seventy thousand that marked all the traditions, which tried to insert this fixed number into Paradise without inquiring although they deserved to be in Hell!

Then we asked: Was the caliph Othman more honorable near Allah than Prophet ?Muhammad

Didn�t the Prophet (s) have a value near Allah that equaled to one in comparison ?with the seventy thousand values the third caliph had

What made Allah not accept the Prophet�s intercession for his uncle, who deserved to be in Hell as they fabricated, to take him to Paradise whereas the Prophet (s) had done every Muslim great favors and at the same time Allah accepted the intercession of Othman for seventy thousand ones, who all deserved to be in Hell but the mercy of ?Allah took them to Paradise

Why would this great mercy of Allah turn away from Abu Talib, who had brought up the Prophet (s), protected, assisted and defended him and his religion? Would Allah be satisfied with lightening Abu Talib�s torment only by taking him out of the lowest bottom of Hell and putting him in a shallow place of Hell and not letting him be in ?Paradise

Yes! Abu Talib was not in need of any intercession! The justice of Allah the Almighty

would lead him to Paradise as a reward for his great deeds! If Paradise wouldn�t be ?for Abu Talib and his likes, for whom would it be then

But as for intercession, it would be for those, who didn�t deserve to be in Paradise according to their deeds but by virtue of the forgiveness of Allah the Merciful they .would be forgiven

Allah wouldn�t forgive any polytheist; thus His justice had determined, while He would forgive whomsoever He pleased other than polytheists; and thus his pardon .and forgiveness had determined

Such a tradition against Abu Talib was but a result of hatred and grudge towards good !people, high values and benevolence

O Allah! We seek your protection. We pray You not to let us deviate from the straight !way or stray in the slips of dangers or the abysses of darkness

(Al-Mo�min (The Faithful

explaination

part ۱

Eeman is the infinitive form of the verb (aamana) and it means believing or trusting. Later on the word eeman takes a religious sense to mean faithfulness and it has its .(special definition. Al-mo�min is the opposite of al-kafir (the unfaithful

Eeman according to the religious definition is: faith in the heart (mind) and certification .(by the tongue of what has been revealed by Allah to the Prophet (s

So al-mo�min (the faithful) is he, who has these two conditions with their .requirements of performing the religious obligations

As for the faith of the heart, it can�t be known by people[۵۸۷] except by Allah the Creator, Who is the only aware of the hidden thinking and what is in the conscience

.of man

As long as people are unable to know the hidden beliefs of each other, so they decide .according to the outward of each other

Whenever they see the signs of faithfulness in someone, then no one has the right to criticize that someone and whoever dares to do that will be a slanderer and has to be .punished

Allah says: (� and do not say to any one who offers you peace: You are not a believer) .۴:۹۴

Allah forbids from saying to anyone, who offers salaam, that he is not a faithful so how about that, who confesses faithfulness every moment and does his best to take !care of the first seed of the mission

If someone wants to know about the faithfulness of someone else, it will be not so easy unless that one shows one�s faithfulness through one�s sayings then it is decided that that one is faithful and it is decided that one will be among the people of .Paradise if one�s sayings and inner beliefs were identical

Also it is decided that someone is faithful if the Prophet (s) or any other infallible one witnesses that that one is a faithful because the Prophet (s) (doesn�t speak out of desire. It is naught but revelation that is revealed Quran ۵۳:۳-۴) as Allah says about .him

The infallible one informs of what he has heard from the Prophet (s), who receives revelations from his God, so there is no distortion, fabrication, guessing or estimation .coming out of emotion or fancy

Therefore we can decide the faithfulness of

;Abu Talib according to the two sides

All the sayings of Abu Talib confirmed his faithfulness besides his great deeds, his jihad for the sake of the mission and the witnesses of the Prophet (s) and the infallible .imams of his progeny

We already mentioned in the previous chapters of this book many of Abu Talib�s sayings showing his true faith, bright pages of his glorious jihad and many witnesses .(that had come out of the holy mouth of the great Prophet and his pure progeny (s

We thought that it would be better to quote here some of Abu Talib�s sayings .concerning the subject

:He recited

The Lord of people Who has no partner

.The Liberal Giver, the Initiator, the Resurrector

Whoever is under the Heaven and whoever is above the Heaven

[are rightfully His servants.[۵۸۸

These verses were clear evidence showing that the sayer was a monotheist believing .sincerely in the One and Only God without any bit of polytheism or apostasy

When he talked about Allah he used the phrase �the Lord of people (or the King of people)� which was an Islamic expression mentioned in the Quran (The King (Lord) of people. Quran ۱۱۴:۲) and he denied polytheism when he said �Who has no .�partner

Then he talked about some of the attributes of Allah the Almighty. He described Him as the liberal Giver, the Initiator, Who had initiated the creation from nothing and the Resurrector, Who would resurrect His creatures after death. It was a clear confession of the great day; the Day of Resurrection when the scales of justice would

.be put to weigh the deeds where there would be no injustice or wrong

Then he said in the other verse that all the creatures were servants of Allah; whether .those, who were under the Heaven or those, who were above the Heaven

?Would monotheism be something other than this

?Did Abu Talib, after this saying, let an outlet for any doubter or suspector

Was our saying �There is no god but Allah� in its monotheistic meaning clearer than ?these verses of Abu Talib

:Abu Talib recited too

!O you the witness of Allah

[Witness that I am on the religion of Prophet Ahmed.[۵۸۹

[Let whoever deviates from the religion know that I am guided.[۵۹۰

Here Abu Talib confessed that he was on the religion of his nephew and then he said that whoever didn�t follow this religion would be deviant whereas he himself .followed this religion and became guided

?By your God! Wasn�t this saying greater in meaning than to say: I am a Muslim

If someone said to you that he was a Muslim, wouldn�t he be treated like the other Muslims concerning the rights and the obligations? Wouldn�t his blood, property and ?honor be protected and no one had any right to violate any thing of that

So what about this man; Abu Talib, who announced his faithfulness so loudly and who asked the witness of Allah to witness that he was guided by the religion of his nephew, ?that people denied his being a Muslim

part ۲

It was but deviation that covered the eyes thickly and prevented them from seeing

the brightness of the

!truth

:Here is something else of Abu Talib�s poetry

,Allah had honored Prophet Muhammad

.who became the most honored among all the peoples of Him

Allah had derived a name for him

;from His own name to glorify him

[the Lord was Mahmood[٥٩١] and His apostle was Muhammad.[٥٩٢

These verses had many things of monotheism and confession of the prophecy of .(Prophet Muhammad (s

As for what concerned his confession of the prophecy of his nephew, there were much many things, some of which was mentioned in the previous chapters of this .book

Here we quoted some individual verses chosen from Abu Talib�s poems. Some of :them might be mentioned in the previous chapters

,You are the Prophet; the Prophet of Allah that we know well

.to you the books of the Almighty have been revealed

Don�t you know that we have found Muhammad a prophet

!like Moses, this is true in the Books

�You are the son of Aamina, you are the Prophet Muhammad

�A prophet, to whom the revelation of his Lord has come

�You are the Prophet Muhammad

,Ahmed has come to them with truthfulness

.he hasn�t come to them with falseness

or they believe in a wonderful Book revealed to a prophet

.like Moses or Jonah

,They have already known that our son is believed by us

.and we never care for the sayings of the falsifiers

Among the absurdities was the saying of al-Qarafi when commenting on this verse. He said to uncover the ill-will of him: ��declaring by the tongue and believing in the heart but he didn�t submit.�[۵۹۳]

Did this biased one have another definition of faithfulness or his inner feelings led

?him to deviate from the straight way

This was some of Abu Talib�s poetry and there was much more full of his clear confession of the mission of Muhammad and full of advocation showing his submission to his nephew. That was the clearest evidence proving his believing in the mission of his nephew, otherwise what would lead him to submit to his nephew; the orphan, who had been brought up by him and grown under his kindness and care, ?whereas he was the obeyed leader, the sheikh of Mecca and the chief of Quraysh

Muhammad was as a son or a grandson of Abu Talib and therefore it was Muhammad, who had to submit to Abu Talib, but what made Abu Talib submit to Muhammad, call him �my master� and address him with the best expressions of ?praising, glorifying and sanctifying

Was there anything else than believing in the mission of Muhammad leading Abu Talib to do so? Was it because of the uncleship or any other kind of kinship? Would the sentiment of kinship stand against the religious enthusiasm, which defeated all the ?other sentiments and which nothing would resist whatever it was strong and firm

We noticed how the religious enthusiasm had defeated the sentiment of fatherhood and sonhood like the situation of Abdullah bin Abdullah bin Obeyy towards his father .and the situation of Adiy bin Hatim towards his son

So the religious enthusiasm especially of this leader and sheikh Abu Talib wouldn�t vanish when supporting his nephew, who was calling for a new religion other than

the religion of Abu Talib-as it was pretended-just because of kinship! This wouldn�t .be believed even by those of a bit of reason

Was the sentiment of kinship the only reason that led Abu Talib to drive such signs of praise and glory to his nephew and all that sayings that invited people to follow and !support him? Certainly not

:Abu Talib recited

,I seek protection of the Lord of the House

,from every defamer intending evil for us

,from a dissolute backbiting us

.from a falsifier ascribing to the religion what we are free from

!I swear by the House of Allah that you have told lies

,We never give up Muhammad; we struggle and fight for him

.we support him until we are killed around him

.For him we ignore our wives and children

;Men with iron rush to you swiftly

,By the House of Allah! When it is serious

!our swords will pierce the heroes

,And a white-faced, with whose face it is prayed

.so that the clouds bring goodness

.He is the shelter of the orphans and the guardian of the widows

,You know well that our son had never been a liar

.nor we care for absurdities

;I swear I love Ahmed as a passionate lover

,I sacrifice my soul for him

.I defend him with all I have

,He is still the beauty for this world and its people

.pang for his enemies, blessing for his fellows

;The hope of people

!He has no like if the prudent compare

,Patient, wise and fair

!devoted to his God, not ignorant of Him a bit

,So the Lord of the people assisted him

.spread the right religion with no vanity

We

don�t want to stay long at this wonderful poem so that not to violate its wonderfulness when trying to discuss or detail it. We let the reader take from it .whatever he can because it will affect his heart so deeply

Abu Talib was not of that kind of people, who just said without carrying out the sayings! He carried out whatever he had said. He protected the Prophet (s) and supported him. He supported Islam and defended it that even his enemies, who had .fabricated against him tens of lies, couldn�t deny his favors and virtues

The Final Word about the Faithfulness of Abu Talib

part1

The faithfulness of Abu Talib was so clear and certain that it didn�t need any evidence to be proved except that if you wanted to certify for the blind that the sun !was shining in the sky and sending its rays and that the day was bright

All Abu Talib�s sayings, his continuous jihad he had done for the sake of Islam and all the witnesses of the Prophet (s), his pure progeny and the companions confirmed his .(faith, his belief in monotheism and in the mission of the Prophet (s

Since all the evidences had confirmed Abu Talib�s faith in Islam, so all of the Shia agreed upon that with no any bit of doubt or suspect. Whoever said other than that is not a Shia especially when the infallible imams had confirmed that with their .irrefutable witnesses

So Shiism and believing that Abu Talib was unbeliever would never meet together; for whoever said that Abu Talib was unbeliever would deny

the sayings of the infallible imams of the Shia when confirming the faithfulness of Abu .Talib

?Would he, who objected his imams, be a Shia

Therefore the faithfulness of Abu Talib was one of the necessities of Shiism. All the Shia said that and also many of the Zaydis.[۵۹۴] Some of the great personalities of the Mu�tazilites said that too.[۵۹۵] Among them was Sheikh Abul Qassim al-Balkhi and [Abu Ja�far al-Iskafi.[۵۹۶

Many of the saints and ulema said that it was proved for them that Abu Talib was a Muslim[۵۹۷] and that he would be safe from punishment; among them was al-Qurtubi, as-Sabki, ash-Sha�arani and many others. They said: �This is what we believe in [before Allah.�[۵۹۸

Imam Ahmed bin al-Husayn al-Moossily al-Hanafi, who was known as ibn Wahshi, said: �Hating Abu Talib is unbelief.�[۵۹۹] So was said by al-Ajhoori, who was one of [the Malikite imams, in his fatwas.[۶۰۰

At-Talmassani said when mentioning Abu Talib: �He should not be mentioned except with protecting the Prophet (s) because he protected and supported the Prophet (s) in saying and doing. Criticizing Abu Talib would harm the Prophet (s) and he, who harmed the Prophet (s), would be unbeliever and the unbeliever should be [killed.�[۶۰۱

[Abu Tahir said: �He, who hates Abu Talib, is unbeliever.�[۶۰۲

Dahlan said: �Believing in the sayings of these imams that Abu Talib was a faithful is safer for one before his God especially that the evidences proves that as it has been [mentioned by al-Barazanji.�[۶۰۳

As-Sayooti had written a book about this subject with this title: (Bughyat at-Talib li Eeman

Abu Talib) the aim of the seeker for the faithfulness of Abu Talib).[۶۰۴] The title of the .book was enough to show the thought of the author about the subject

Zayni Dahlan had written a book named (Assna al-Matalib), which we referred to in a .previous chapter, about the same subject

We don�t want to quote all the names of the authors and their books written about .the subject because they are so much many

As for that, who thought that Abu Talib was unbeliever, he deviated from the right way. He fabricated those accusations and lies and received his immediate fees in this life but he would receive his other fees in Hell and then he would know that the lowest !bottom of Hell would be for whom

And then came those, who saw the fabrication but didn�t try to draw its cover for .they knew well what they would uncover

We were so astonished to see those people denying the faithfulness of Abu Talib in spite of that there were much many clear evidences confirming it whereas at the :same time we found such a tradition

Ash-Shareed said: �One day I rode behind the Prophet (s). He asked me: �Do you �?have something of the poetry of Umayya bin Abus Salt

.I said: Yes

!He said: Come on

.I recited him a verse

!He said: Come on

.I recited another verse

!He said: come on

.I kept on reciting until I recited one hundred verses

He said: �He was about to become a Muslim!� or he said: �He was about to be a Muslim with his poetry.�[۶۰۵]

Zayd

bin Amr set out looking for the religion of Abraham (s). He took his way towards Sham and then from Sham to Mecca but he died on his way to Mecca. It was related about Aa�isha her saying: �The Prophet (s) said: I entered into Paradise and found that [there were two large trees for Zayd bin Amr.�[۶۰۶

It was mentioned that Sa�eed bin Zayd bin Amr bin Nufayl and his cousin Omar bin al-Khattab said to the Prophet (s): �Do you beg forgiveness for Zayd bin Amr?� The [Prophet (s) said: �Yes! He would be resurrected as a nation by himself.�[۶۰۷

It was mentioned too that the Prophet (s) had said: �May Allah have mercy upon Qass bin Sa�ida. He would be resurrected in the Day of Resurrection as one nation or [as a nation by himself.�[۶۰۸

?So what was this contradiction

Why was the Prophet (s) so generous to the non-relatives, who had never done him any favor, and was so miser towards his uncle, who had done him great favors since his childhood until he became a prophet? Hadn�t his Lord revealed to him: (Is the .reward of goodness aught but goodness?) ۵۵:۶o

?Then why would the Prophet (s) reward his uncle with else than goodness

After all we found that accusing Abu Talib of being unbeliever would harm the Prophet .(s) and this would be a great sin that could never be forgiven

:Allah the Almighty said

and (as for) those who molest the Messenger of Allah, they shall have a painful�) .punishment) ۹:۶۱

and it does not behoove you�)

.that you should give trouble to the Messenger of Allah) ۳۳:۵۳

Surely (as for) those who speak evil things of Allah and His Messenger, Allah has) cursed them in this world and the hereafter, and He has prepared for them a .chastisement bringing disgrace) ۳۳:۵۷

Hence we found that at-Talmassani had said that the one, who accused Abu Talib of being unbeliever, should be killed because it would harm the Prophet (s) and whoever .harmed the Prophet (s) should be killed

The Muslims agreed upon killing the one, who harmed the Prophet (s), according to the Quranic verses, which confirmed that whoever harmed the Prophet (s) would be .in Hell for ever

No harm was be caused to the Prophet (s) more than defaming his uncle and supporter and accusing him of being unbeliever whereas he was a sincere believer .and a nonesuch supporter

They mentioned that one day Subay�a bint Abu Lahab had come to the Prophet (s) complaining that people often said to her: �You are the daughter of the firewood of �.(Hell (for she was the daughter of Abu Lahab

The Prophet (s) stood up angrily and said: �Why do some people harm me with my [relatives? He, who harms me, will harm Allah.�[۶۰۹

What kind of kinship with Abu Lahab, who had cut every relation and perished every !connection by harming the Prophet (s) so severely, it was

They also mentioned that the Prophet (s) had said: �Don�t curse the dead lest you [harm the live.�[۶۱۰

part ۲

They determined that: �Harming the Prophet (s) is unbelief. Whoever does that shall

[be killed if he doesn�t repent.�[۶۱۱

The Malikites thought that whoever harmed the Prophet (s) should be killed even if he [repented.[۶۱۲

If it was so according to their thought, then wouldn�t defaming Abu Talib and ?(accusing him wrongly harm the Prophet (s

It would be enough sin to make its committer deserve to be killed as punishment in .this world and to be in Hell for ever as punishment in the afterlife

Therefore as-Sayooti said that their purpose behind defaming Abu Talib was to defame Ali himself but their arrow missed and hit the Prophet�s parents; Abdullah .and Aamina, and grandfather Abdul Muttalib

Any how the Prophet (s) and Ali (s) were as one soul and Abu Talib was to the Prophet (s) as was Abdullah to him and Fatima (Ali�s mother) was to the Prophet (s) as .Aamina was

As-Sayooti said: �I didn�t pretend that the matter of the parents was agreed upon by the consensus but there was disagreement[۶۱۳] about it like the other matters, which were disagreed upon, but I chose the sayings of those, who thought that the .Prophet�s parents were pure, and this was the most suitable

Be cautious of mentioning them (the Prophet�s parents) with anything bad because this may harm the Prophet (s)[۶۱۴] because the traditional custom determined that [defaming one�s parents would harm the son undoubtedly.�[۶۱۵

If it would defame the Prophet (s) when one of his forefathers was a polytheist, then definitely it would defame him to be brought up in a house of a polytheist,[۶۱۶] who looked after him, assisted him, defended

him and defended his religion and defended the followers of his religion. Then the Prophet (s) with all his glory and success would be indebted to that polytheist man! !What a great value and a high position that polytheist would have

Hadn�t the Prophet (s) said: �O Allah! Don�t make a dissolute or an unbeliever ?�!have a chance of getting my kindness

If the polytheist father would defame the faithful son, so the polytheism of Abu Talib would defame his son Ali! Definitely Abu Talib was accused of being polytheist just to defame Ali in order to perish his virtues and high qualities, which no one at all had save Ali. No one of the companions� fathers was faithful nor were they themselves free from polytheism at some time of their lives whereas Ali was pure, since his birth .in the Kaaba, whether in his lineage or his beliefs

Hence we found how they fabricated different traditions pretending that some of the .companions� fathers were Muslims

They fabricated such traditions besides the tradition talking about the polytheism of !Abu Talib just to lighten the scales of Ali (s) and to make the scales of others outweigh

Even if those traditions were true, the two scales of the balance would never be equal in any case that their fathers were polytheists and then became Muslims-if sincerely-while Abu Talib was monotheist where polytheism could never find any outlet to his .heart at all

The same was fabricated against the antecedence of Ali�s faithfulness in the Prophet�s mission. They fabricated as possible as they

could until they reached a point that they couldn�t deny the truth but they tried to clothe it. Ignorantly they tried by saying: �The first of boys, who believed in Muhammad, was Ali, the first of men was Abu Bakr and the first of women was �.Khadeeja

If it was said that somebody became a Muslim, that was because that somebody was unbeliever and then became a Muslim but this was not true concerning Ali, who had never been unbeliever for a moment of his life nor had he bowed before an idol! He always raised his head upwards looking at the greatness of the great Creator. He had been faithful since the first day. He had never been unbeliever and then turned to be .faithful. He had never prostrated himself before anything save Allah

Therefore discussing the subject of antecedence in being faithful wouldn�t be fit .(about Ali (s

Then if the unbelief of Abu Talib would defame his son Ali, it would, at the same time, defame the Prophet (s) as long as Muhammad and Ali were as one soul. They .participated in having the same qualities of the house of deep-rooted faithfulness

Muhammad and Ali had to be in one degree of virtues and qualities except for the .prophecy, which distinguished Muhammad from Ali, in order to be united as one self

Therefore Abu Talib must be like Abdullah and Fatima must be like Aamina either in faithfulness or unfaithfulness so that the parents were to be united as the sons were united; so Muhammad and Ali

!were but one

If the Prophet (s) would be harmed when it was said to Sabee�a, whose father and mother were cursed by the holy Quran, that she was the daughter of the firewood of ?Hell, then how would he be when his uncle was accused of what he was free from

Wouldn�t that harm him so much because it was unjust accusation and violation of the truth against his nearest relative; Abu Talib, who was the kindest one to him and who supported him until the last moment of his life? Wasn�t that required the Prophet (s) to be loyal towards the favors of his kind uncle and to suffer when something harmed his uncle; the faithful, the supporter and the nearest relative to ?him

It also did harm the equivalent of his soul; Ali, whom whatever harmed, would harm the Prophet (s) and whatever harmed the Prophet (s) would harm Allah as the true .prophetic tradition said

And if the intercession benefited all those great numbers of people, most of whom deserved to be in Hell, wouldn�t it benefit his uncle even if he was not faithful as they ?pretended

And as long as the Prophet (s) was the kindest one to his relatives as Onayss had sworn of that and so had every one, who knew the merciful Muhammad, then would his intercession benefit all those great numbers of sinful people but it would fail to include his loving uncle, who was to him like his father and who was the father of Ali; ,his own self

?his beloved brother, his son-in-law and his guardian

But Abu Talib, as we said and so did every fair one, saw the rightness and followed it and so he would enter into Paradise deservingly as a reward for his deeds with no need for intercession, which would benefit those whose doings didn�t save them .from the torment of Hell

He, who did his duties rightfully, would deserve to be in Paradise according to the .justice of Allah the Beneficent with no need for any intercession

?If Abu Talib wouldn�t enter into Paradise, then for whom would it be

?In fact for whom would it be if Abu Talib wasn�t the first to be in it rewardingly

If Abu Talib entered into Hell, as they raved, then who would be safe from it- even the prophets? Then Hell wouldn�t be feared, the values would be perished, punishment !would be random, justice would be lost and judgment would be unfair! Allah forbid

!O Allah! Forgive us and don�t destroy us for what the fools have done

And those who speak evil things of the believing men and the believing women) without their having earned (it), they are guilty indeed of a false accusation and a .manifest sin) ٣٣:٥٨

Biography of the author

Full name: sheikh Abdullah bin sheikh Ali bin Hasan bin Mehdi bin Kadhim bin Ali bin .Abdullah al-Khunayzi

.Birth-date: ١٣٥٠ AH. ١٩٣١ AD

.Birth-place: al-Qal�a/a-lQateef

He went to a local school and learned the holy Quran, reading, writing and first .principles of mathematics in his early years

He studied the Arabic language with the old style by his brother Muhammad

.Sa�eed in ۱۳۶۱ AH

In the same year he began to write short stories. He liked writing stories. He began to poetize stanzas of not more than two verses. He wrote a book called al-Hadeeqa al-Adabiyya (literature garden). He divided this book into three parts; poetry, prose and .tales, in which he used old and modern styles

In the night of ۲۱/۱۱/۱۳۶۳ AH his kind father left to the better world. It caused him a great shock that affected him so greatly. He felt that he lost the spring of kindness .and sympathy, from which he used to ladle

The loss of his father affected him so much. He elegized him in every occasion with articles and poems but later on he got rid of many of his articles for his style and .thinking advanced much better than before

He published articles in many newspapers and magazines in Saudi Arabia, Bahrain, Iraq, Lebanon and Egypt. The first article he published was in al-Irfan magazine in .۱۳۶۸ AH

He tried to work in trade for about one year but he didn�t succeed. His loss in trade was because of his indulgence and leniency in getting back his debts besides that he .had no commercial tendency. He was obliged to close his shop after the loss

The costs of life forced him to look for a job where he couldn�t devote himself to the study that his father had wished for him. He didn�t find any way except to join a .government job. He worked in this job for more than twenty years

In

AH he left his country to Iraq and after some months his wife and children joined ١٣٩٠ him there. He lived in the holy Najaf. He bought a house and kept on the religious study. He studied the books that were taught in the advanced stages for he thought that he was not in need of studying the books taught in the primary stages. In fact he was able to teach those books himself. He taught many students some of those .books

After this stage he attended the highest level of study near Imam Sayyid Abul Qassim al-Khoo�iy, who had a good relation with him and took much care for him. He (Sayyid Abul Qassim) often appreciated him and entrusted him with many duties like answering some asking of people for the legal fatwas, answering some of the letters .and some other jobs, which he was fit for

In ١٤٠١ AH he went to his country to visit his relatives and friends but his family remained in Najaf. The war between Iraq and Iran had broken out two months ago. He couldn�t come back to Iraq. He stayed there for nearly one year without being able to come back. Then his family became obliged to go back to the home country. .He settled down in his country performing his religious and national duties

He taught many people before his emigration to Iraq, during his emigration and after .coming back to his country

:Here are some names of those, who were taught by him in Najaf and al-Qateef

:a. Ordinary people

Sa�eed al-Khabbaz, Muneer al-Khabbaz, Muhammad al-Awami, Haydar al-Awami, Majeed ash-Shakhoor, Mehdi ash-Shu�la and Hashem al-Khabbaz.

b. Sheikhs: Mansoor Musa Tahir, Muhammad Abdullah Kadhim, Nizar Sumbul, Dhiya� Sumbol, Abdullah Sumbol, Muhammad Muhammad Husayn, Sadiq al-Maqeeli, Mehdi al-Awazim, Abdul Adheem ash-Sheikh, Muhammad Obaydan, Abbas al-Anki, Abbas al-Mahrooss, Muhammad Ali al-Bayyabi, Hasan as-Saffar, Ibraheem al-Hammood, Sa�d Abus Sa�ood and others.

His works:

١. Thikra (memory of) Imam al-Khunayzi (his first work).

٢. Thikra az-Za�eem (leader) al-Khunayzi.

٣. Abu Talib; the faithful of Quraysh.

۴. Ada�una (our performance).

۵. Dhaw�un fid Dhil (a light in the shadow).

۶. Nasseem wa Zawba�a (breeze and hurricane).

٧. Madameek Oqadiyya, in two volumes.

٨. Zahrat (flowers), a collection of poetry.

٩. Short stories.

١٠. Suwar min al-Hayat (scenes from the life).

١١. The rest of Madameek Oqadiyya.

١٢. Ibnul Muqarrab: the revolutionary poet.

١٣. Al-Harakat al-Fikriyya (the intellectual movements) in al-Qateef.

١۴. La Ikrah (no coercion).

.Al-Mar�a binadhra Islamiyya (Woman according to the Islamic view .۱۵

.Praying and Fasting during travel according to the Quran and the Sunna .۱۶

.Autobiography .۱۷

Ad-Du�a wel Akhlaq fee Madrasat Ahlul Bayt (praying and morals according to the .۱۸ .(school of Ahlul Bayt

.(Alaq min ath-Thikrayat (a shine of memories .۱۹

.(As-Sayyid as-Sabzawi Irfaniyyen (mystically .۲۰

.(Qitaful Masjid (the fruits of the mosque .۲۱

.A collection of different studies and articles .۲۲

.and other works like editing his father�s books and other famous books

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Tareekhul Umam wel Mulook .۵

by ibn Jareer at-Tabari, al-Istiqama press, ۱۳۵۷ AH/ ۱۹۳۹ AD.

۶. Al-Kamil fit-Tareekh by ibnul Atheer ash-Shaybani aj-Jazriy, Egypt ۱۳۵۶ AH.

۷. Al-Ghadeer fil Kitab wes Sunna by Sheikh Abdul Husayn al-Ameeni, al-Haydari press, Tehran ۱۳۷۲ AH.

۸. Sahih of Muslim, Muhammad Ali Sabeeh press, Egypt ۱۳۲۴ AH.

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۱۰. The theses of aj-Jahidh, collected by as-Sandoobi, ar-Rahmaniyya press, Egypt ۱۳۵۲ AH.

۱۱. Sulh al-Hasan by Sheikh Radhi Aal Yaseen, az-Zahra� press, Baghdad ۱۳۷۲ AH.

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۱۳. Ad-Da�wa al-Islamiyya ila Wahdat Ahlul Sunna wel Imamiyya by Sheikh Ali Abul Hasan al-Khunayzi, al-Iqbal press, Beirut ۱۳۷۶ AH.

۱۴. Al-Kamil fil Lugha wel Adab wen Nahw wet Tasreef by al-Mubarrid, al-Babi press, Egypt ۱۳۵۶ AH.

۱۵. A'yan ash-Shia by Muhsin al-Ameen, al-Insaf press, Beirut ۱۳۷۰ AH.

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۲۲. Al-Istee�ab fee Asma�ul Ashab by Yousuf an-Namri al-Qurtubi, Mustafa Muhammad press, Egypt ۱۳۵۸ AH.

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endnote

۱-۱۹

.He means Imam Ali[۱]

The first letter was written in the draft of the book in ۹/۸/۱۳۷۳ A.H., ۱۴/۴/۱۹۵۴ A.D. and [۲] .the last letter of the draft was in ۲/۸/۱۳۷۴ A.H., ۲۷/۳/۱۹۵۵ A.D

.A place in the Arabia [۳]

.Quraysh was the greatest tribe of the Arabia at that time [۴]

.One of Imam Ali's surnames [۵]

Sayyid al-Batha� was a surname of Abu Talib. (Ibn) means the son of. Shaybatul [۶] Hamd was a surname of Abdul Muttalib; Abu Talib�s father and the Prophet�s .grandfather

Shi�b means a mountain pass and saheefa means a book, a charter or a [۷] .covenant, which usually written on a leaf or a piece of leather

.Mo�awiya was the first caliph of the Umayyads [۸]

.Refer to Sharh Nahjol Balagha, vol.۳ p.۱۵ [۹]

[۱۰] Sharh Nahjol Balagha, vol. ۳ p.۱۵.

[۱۱] Ibid

[۱۲] Sharh Nahjol Balagha, vol.۳ p.۱۶.

[۱۳] Ibid

[۱۴] In Arabic (bin) means (son of) and (abeeh) means (his father). Ziyad was called the son of his father because he was illegitimate child. Later on he was ascribed to Abu Sufyan (Mo�awiya�s father).

[۱۵] I didn�t expect to find a saying of a man of letters living in the twentieth century where he thought that he had got rid of the dregs of that odious dark age with all what

it had of selling the conscience and distorting the truth like the saying of Hassan as-Sandoobi. It seems that there are many persons, who still live with the dregs of that .dark history and try to spread its poisons among the people

Hassan as-Sandoobi in his book Sharh al-Bayan wet-Tebyeen, vol.١ p.٢٠۴ when talking about Ziyad says this malicious and repugnant saying: �I don�t blame Ziyad for leaving Ali and joining Mo�awiya and I don�t think that it would defame his thinking, virtues and deeds�.because Mo�awiya acknowledged that he was his brother from Abu Sufyan and nothing would be more important for man than to be certain about his lineage.� If we had time to comment on this false saying, we would uncover what destruction, misleading, fabrication and distortion of the principles of Islam and humanity these little words had. It objected the tradition of the Prophet (s) when saying: �The new-born baby is to be ascribed to the bed�. (It means that the illegitimate baby is to be ascribed to its mother and it is prohibited to ascribe it to the adulterer). It encouraged joining the illegitimate child to the adulterer and it didn�t consider seceding from the legal imam as a sin or a guilt..! Yes, all these bad doings !proved the good thinking, the virtue and the excellent deeds of Ziyad�what disgrace

What a difference between this Sandoobi and aj-Jahidh was when talking about the disgrace of ascribing Ziyad to Abu Sufyan as his father. This considered it as virtue and excellence of Ziyad

and that excluded Mo�awiya, when he joined Ziyad to his father, from the dissolute to join him to the unbelievers depending upon true evidences in a word we will .(mention soon when discussing the lie of (Aam aj-Jama�a; the year of the unity

My wonder and surprise about this repugnant saying of as-Sandoobi dwindled after steps of reading his explanation. I stopped surprisedly before his comment, which blackened seven lines in p.۱۸۳-۱۸۴, vol.۲. It was a black stain in his explanation when he defended the Abadites (a sect of the Kharijites) opposing all the true traditions mentioned in all of the Sahihs (the books of Hadith) and agreed upon by all the Muslims. The Prophet (s) said when referring to the Kharijites: �They renegade like the arrow going out of the game animal�. But this Sandoobi said about them: �They are the best of the Muslims. They detest the heresies, which are so far from the true religion and hence some of the Muslims accuse them of being inflexible and that they don�t comply with the civilized progress. In fact they are accused of what they are free from.� Do you see how this man accused all the Muslims falsely whereas they just followed what the Prophet (s) had said about those people, whom as-Sandoobi ?defended

He wasn�t satisfied with this. He added: �I was deceived by the sayings of their opponents about them and I used the same accusations in some of the footnotes in .the first volume of my book but then the truth appeared

I knew that they (the Kharijites) were among the best of the Muslims, who depended -in all their worships and dealings- upon the Quran and the Sunna. Don�t care for aj-Jahidh�s opinion about them because they were, before, opponents of the Mu�tazilites (a sect of the Muslims). May Allah be pleased with all of the Muslims.� He prayed Allah to be pleased with those, who renegaded Islam and he considered them as being devoted to the Sunna. I don�t know what he will say about what was mentioned in the Prophet�s tradition, which was agreed upon among all the Muslims, about those people. How did he gather between this and his beseeching Allah to be pleased with all of the Muslims if the Kharijites, after they renegaded Islam, were among the Muslims? The Muslims, except those, who had the same thought of the Kharijites and those who contradicted the true Sunna, were certain of what the Prophet (s) had said about the Kharijites and they didn�t consider them but as the Prophet (s) had considered them. They were but apostates. Their prayers were but whistling and clapping. They read the Quran but it didn�t reach their clavicles as the Prophet (s) had described them. They were a great image of cunning religious hypocrisy, which deceived the na�ve like this inexperienced Sandoobi! I noticed a Kharijite tendency in him before I quoted his footnote here. Whenever he talked about one of the Kharijites, he filled his speech with praise, tribute and commendation ,but, on the contrary

when he wanted to talk about someone having a Shiite tendency, he abridged-if he didn�t ignore him or criticized him-as possible as he could whatever personality that one had except for what he was obliged to mention unwillingly. The main cause behind his situation concerning Ziyad, the Kharijites and the Shia was because there was something in his heart towards Imam Ali�It was not but a fruit from the seed of Mo�awiya to resist Imam Ali in order to control the Muslims� affairs.

[١۶] It is the old name of Syria, Jordan, Lebanon and Palestine.

[١٧] It would be better to show the reader a simple account of some of the horrid crimes committed by Samra:

Imam Ahmad bin Hanbal mentioned in his Musnad, vol.١ p.٢۵ a tradition narrated by ibn Abbas: �It was said to Omar (may Allah be pleased with him) that Samra had sold wine. He said: �Allah may kill Samra. The Prophet (s) had said: Allah cursed the Jews; the fats were forbidden for them but they dissolved them and sold them.� Samra had committed crimes that the hard rocks would feel ashamed and shy with. He killed from Basra, when Ziyad appointed him as his successor, eight thousand persons! It was incredible number. You can imagine the great destruction happened to the umma because of those oppressive rulers. Eight thousands of innocent people were killed by Samra while he was just a temporary emir! And he didn�t feel ashamed or sorry about it. He answered Ziyad when asked him to know his innerness:

Don�t you fear that you might have killed an innocent one?� He answered in a� way that was so near to the very filthy innerness of Ziyad: �If I had killed as double as them, I wouldn�t have feared.� He didn�t think that the umma had any dignity or value. The umma, under a rule like this, was insignificant thing. The killing of a man equaled nothing at all. It was enough for a procession of an emir like Samra, just when passing, to kill whomsoever without any guilt or sin. Samra passed by a man killed with a dagger by one of his knights. He saw him immerged in his blood but he did never feel sorry. He said his saying that explained his complete indifference: �If you hear that we ride our horses, you have to avoid our arrowheads.� He, with all his crimes and sins, was one of those, whose psychologies Mo�awiya had studied and found that they would satisfy his fancies and walk in his way. Samra himself acknowledged that when saying: �By Allah, if I obeyed Allah as I obeyed Mo�awiya, He would never punish me.� He obeyed Mo�awiya and disobeyed Allah, so what a torture he would face in Hell! This was a summary about some of Samra�s crimes, which couldn�t be included in this summary. Refer to at-Tabari�s Tareekh, vol.۴ p.۱۷۶, al-Kamil, vol.۳ p.۲۲۹ and al-Ghadeer, vol.۱۱ p.۲۹-۳۰ to see more and more of this .criminal�s sins

[۱۸] He was the man who assassinated Imam Ali in the mosque.

[۱۹]

.Refer to Sharh Nahjol Balagha, vol.۱ p.۳۶۱ and al-Ghadeer, vol.۲p.۱۰۱ and vol.۱۱ p.۳۰

۲۰-۴۰

I wonder about those, who sanctify all the companions without criticizing or [۲۰] blaming any of them, who had committed sins! How do they gather between this and the verdicts of the Quran and the Sunna that contradict their thoughts? There are many Quranic verses and prophetic traditions talking about the hypocrisy spread among the Muslims during the reign of the Prophet (s). If we supposed that there were neither Quranic verses nor prophetic traditions talking about the hypocrites among the Muslims, we wouldn�t sanctify and purify all the companions and wouldn�t trust in them all in all to depend upon their sayings and doings as undebatable evidences, whereas indeed the conducts of some of them destroyed the bases of Islam one after the other as Mo�awiya and his likes�so how about all the verses and traditions that exposed the hypocrites and warned the Muslims of them? This did not mean that all the companions were so. Among them there were those great companions, who were the example of justice and righteousness and who were to be honored and glorified. But it became clear that Mo�awiya�s attempt was the cornerstone of the continuous war declared against Imam Ali, who was the separative line between faith and hypocrisy as the Prophet (s) had described him in many of his traditions. In order to fight Imam Ali and defame him they created this lie .and it became the first brick of their unjust construction

[۲۱]

Refer to Sharh Nahjol Balagha, vol.١ p.٣٥٨. We don�t want to mention the details of the event of al-Mugheera�s adultery for it had blackened some lines in history. .Whoever wants to know about it-it was so famous in history- let refer to its sources

.Refer to Sharh Nahjol Balagha, vol.١ p.٣٥٨ [٢٢]

Ibid p.٣١٨ and vol.٣ p.١١, Muslim�s (Muslim here is a name of a man, who collected [٢٣] .the prophetic traditions in a book called Sahih) Sahih, vol.١ p.١٣۶

Thus some of the historians became pleased to call this year so whereas this [٢۴] name, indeed, did never express the reality of this year, in which Mo�awiya had seized the rule of the Islamic umma. In fact it was the year of separation, difference and dissension and had no any thing of unity. After sometime of writing these lines it happened that I read the book Mo�awiya bin Abu Sufyan in the scales. I read the comments about the reason of calling this year with this name. I found in the book a good attempt to weigh the matter with justice in spite of that the book, in some of its points, wronged the scales and slipped times and times so clearly but this had nothing .to do with our subject

In p.۶۶ the author said: �If the history criticized him (Mo�awiya) rightfully, it wouldn�t describe him except as the separative of the unities. But it is the reader of history who will weigh the deeds and the men; where you find that some of the historians called

the year when Mo�awiya seized the rule for himself alone as the year of the unity because he separated the umma into fighting groups that didn�t know how to agree with each other if they tried to agree! Then he left the umma after his death to �.separate into more groups during the reign of each caliph

The author gave many examples about the plans of this separation until he said in p.۱۸۸: �No one is more deviate and more ignorant than the historians, who called the year forty-one of hijra as the year of the unity because it was the year when Mo�awiya appropriated the caliphate for himself without letting anyone participate with him for the first age of Islam didn�t face any year, in which the umma separated as it separated in this year or dispersed as what happened in this year.� He went on showing Mo�awiya�s separative doings, which crumbled the tenacious Islamic unity and threatened its strong pillars. The Muslims still pick the bitter fruits of that dark age and still drink from its turbid water, in which those, who don�t live except in the infected environment, fish and hold the pick of destruction and walk in .the same devious way that Mo�awiya walked in

Aj-Jahidh had a valuable word concerning this point, in which the mercenary pens had played their round widely. We think that we have to quote it here because it explains the subject with evidences. He said in his thesis about the Umayyads in p.۲۹۳-۲۹۴ after relating some of

the events that paved the way for Mo�awiya to seize the caliphate of the great Islamic umma: �Then Mo�awiya sat firmly on the throne and overcame the rest of the shura and all the Muslims; the Muhajireen and the Ansar (Muhajireen: the first Muslims, who emigrated from Mecca to Medina. Ansar: the people of Medina, who believed in the Prophet and assisted him and his companions), in the year, which they called as the year of the unity. It was not a year of unity but it was a year of separation, subdual, compulsion and surmounting. It was the year, in which the imamate was changed into hereditary rule and the caliphate into Caesarean position. His conduct was a combination of deviation and debauchery. He kept on his sins until he denied the tradition of the Prophet openly and contradicted his verdict about the illegitimate child and what had to be decided about the adulteress in spite of the consensus of the umma that Sumayya (Ziyad�s mother, whom Abu Sufyan committed adultery with) was not Abu Sufyan�s wife and so Mo�awiya was to be considered as unbeliever rather than to be considered just as dissolute. Killing Hujr bin Adiy, donating the revenue of Egypt to Amr bin al-Aass, the homage of the dissolute Yazeed (Mo�awiya�s son), appropriating the booties, choosing the walis according to fancy and voiding the legal laws before intercession and relationship were all of that kind, which denied the certified verdicts and the legal laws of the Sharia. There was no difference

whether the unbelievers denied the holy Quran or the Sunna if the Sunna was as famous as the verdict of the Quran but one of them was greater than the other�and .the punishment in the afterlife would be greater

This was the first unbelieving among the umma and it was committed by him, who pretended to be the imam and the caliph of the umma. Many people of that age became unbelievers when they didn�t declare his (Mo�awiya�s) unbelieving. The juveniles of our time and the heresiarchs of our age exceeded by saying: �Don�t abuse Mo�awiya because he had a companionship with the Prophet. Abusing him is a heresy. He, who hates him, contradicts the Sunna.� They pretended that it was a �!part of the Sunna not to acquit from those, who denied the very Sunna

This is enough to show the reader a side of many bad sides of Mo�awiya. On the other side it shows the corruption of the values where the truth was distorted, the rightfulness was marred and the concepts and the criteria were changed. This saying .got great importance because the sayer was aj-Jahidh

[۲۵] This was an acknowledgement of Abu Hurayra imposed upon him by the .association of ideas and the inner speech

[۲۶] Ibn Abul Hadeed in his Sharh Nahjol Balagha, vol.۱p.۳۶۰, after mentioning this lie denied (from Eer to Thour) and corrected it with (from Eer to Uhod). Eer, Thour and .Uhod were names of places (mountains) in Medina

[۲۷] Refer to Sharh Nahjol Balagha, vol.۱ p.۳۶۰. In al-Ghadeer by al-Ameeny, vol.۵

p.۲۵۱ many of Hurayz�s obscene deeds and impudent fabrications towards Imam Ali were mentioned. We don�t wonder about all what Hurayz fabricated after we know that he was one of those, who cursed Imam Ali and that he wasn�t satisfied until he cursed him seventy times. Al-Ghadeer, vol.۵ p.۲۵۰ and vol.۱۱ p.۸۷. Al-Hakim confirmed Hurayz�s enmity to Imam Ali (Al-Ghadeer, vol.۱ p.۸۷) but in spite of all that and unfortunately al-Bukhari depended upon him in his Sahih as a trustworthy narrator of Hadith!

[۲۸] Ibid p.۳۶۰.

[۲۹] Sharh Nahjol Balagha, vol.۱ p.۳۵۶ and al-Bayan wet-Tebyeen by aj-Jahidh, vol.۲ p.۲۰۹.

[۳۰] Sharh Nahjol Balagha, vol.۱ p.۲۵۶, al-Ghadeer, vol.۲ p.۱۰۲. In al-Ghadeer ,vol.۱۰ p.۲۵۷-۲۷۱ there is a simplified discussion about Mo�awiya�s heresy of cursing Imam Ali and a wonderful comment about it.

[۳۱] It was the name of Abu Bakr�s tribe.

[۳۲] The name of Omar�s tribe.

[۳۳] The tribe of the Prophet (s). Hashem was the great grandfather of the Prophet.

[۳۴] Refer to Sulh al-Hassan p.۲۲۵, Murooj ath-Thahab by al-Mass�oodi, vol.۲ p.۳۴۲, Sharh Nahjol Balagha, vol.۲ p.۳۵۷, al-Hassan bin Ali p.۲۱۲, al-Ghadeer, vol.۱۰ p.۲۸۳-۲۸۴ and ad-Da�wa by the father of the author of this book, vol.۱ p.۲۷۳,۳۱۲.

[۳۵] It was mentioned in Sharh Nahjol Balagha, vol.۱ p.۷۷ that al-Mugheera had said: �By Allah, I hadn�t been sincere to him (Ali) before and I will never be sincere to him as long as I live.� How fair and honest companion he was!!!

[۳۶] Refer to Sharh Nahjol Balagha, vol.۱ p.۳۵۶, al-Ghadeer, vol.۲ p.۱۰۲, (al-Bayan wet-Tebyeen) by aj-Jahidh, vol.۱۰ p.۲۹۰ and ad-Da�wa vol.۱ p.۱۵۵.

[۳۷] Imam Ali

many times prayed to Allah against the people of Iraq like his saying: �O Allah, set up the man of Thaqeef (the tribe al-Hajjaj belonged to) to rule them and to make them drink the bitter sap of aloes.� Imam Husayn also had prayed to Allah against the people of Iraq in the day of at-Taff (the day of Aashura� or the day of Kerbala�, the day when he was martyred) especially his saying: �O Allah,�and don�t make the walis content with them at all�.

[۳۸] Sharh Nahjol Balagha, vol.۱ p.۳۵۶ and vol.۳ p.۱۶.

[۳۹] Thus the history had described him. He might be of the family of monkeys or pigs!

[۴۰] Sharh Nahjol Balagha, vol.۱ p.۳۵۷ and ad-Da�wa, vol.۱ p.۲۱۰.

۴۱-۹۵

[۴۱] Sharh Nahjol Balagha, vol,۱ p.۳۵۶, al-Kamil by al-Mubarrid, vol.۲ p.۶۷۷-۶۷۸. He added: (�bin Abd Manaf, the cousin of the messenger of Allah and the husband of his daughter Fatima) The author found it too difficult to mention the curse so he said: (the (doing) of Allah be upon Ali)).

[۴۲] A�yan ash-Shia, vol.۳۵ p.۷۸ and the Thesis of aj-Jahidh p.۱۵.

[۴۳] The commander of the believers.

[۴۴] Refer to Asbab an-Nuzool (by As-Sayooti) p.۶۳.

[۴۵] Majma�ul Bayan, vol.۵ p.۱۱۲ and al-Kashshaf, vol.۱ p.۳۹۷.

[۴۶] As-Seera al-Halabiyya, vol.۱ p.۱۹۵.

[۴۷] Ihya�ul Oloom, vol.۳ p.۱۲۱. Al-Ghazali had another opinion contradicting his previous one showing that he recovered his senses. It was mentioned in Sirrul Aalameen p.۱۰. It seemed that his situations changed according to the motive of writing this book or that.

[۴۸] Ihya�ul Oloom, vol.۳ p.۱۲۲.

Wahshi was the one, who assassinated [۴۹]

Hamza, the Prophet�s uncle, in the battle of Uhod. He was instigated by Hind, the wife of Abu Sufyan and the mother of Mo�awiya.

[۵۰] Wahshi in Arabic means: beastly.

[۵۱] Al-Istee�ab, vol.۳ p.۶۱.

[۵۲] Ihya�ul Oloom, vol.۳ p.۱۲۱.

[۵۳] Ibid p.۱۲۰.

[۵۴] The thesis of aj-Jahidh p.۲۹۴.

[۵۵] The Thesis of aj-Jahidh p.۲۹۵.

[۵۶] A scientific degree among the ulema.

[۵۷] Al-Ghadeer, vol.۱۰ p.۲۱۱ from Tafseer Roohul Bayan, vol.۴ p.۱۴۲ by Isma�eel al-Buroossawi.

[۵۸] Sharh Nahjol Balagha, vol.۴ p.۶ and al-Ghadeer, vol.۱۰ p.۳۲۶.

[۵۹] Muqaddimat ibn Khaldoon p.۲۱۷.

[۶۰] The Prophet�s family.

[۶۱] Muqaddimat ibn Khaldoon, p.۴۴۶.

[۶۲] Al-Ghadeer, vol.۱۰ p.۲۰۹.

[۶۳] Ibid p.۲۱۰.

[۶۴] Ibid

[۶۵] Al-Ghadeer, vol.۱۰ p.۲۱۰.

[۶۶] Ibid

[۶۷] Ibid

Ibid [۶۸]

Ibid [۶۹]

.Mustahabb refers to the optional religious duties [۷۰]

Refer to Ihya�ul Oloom and Sirrul Aalameen to see the two contradicted [۷۱] .(situations of al-Ghazali about Yazeed and the murder of al-Husayn (s

Refer to Yanabee�ul Mawadda p.۲۵۶, an-Niza� wet-Takhassum p.۵, Sharh [۷۲] Nahjol Balagha, vol.۱ p.۵۵, Kashful Astar p.۸۵, Abu Hurayra by Sharafuddeen al-Aamily p.۱۲۶, ad-Da�wa, vol.۱ p.۱۹۸, al-Ghadeer, vol.۵ p.۱۳۰, ۲۵۲, vol.۸ p.۲۶۶. The author of al-Ghadeer mentioned that al-Hakim had collected all the traditions related to this .subject in his Mustadrak, vol.۴ p.۴۷۹-۴۸۲

Sharh Nahjol Balagha, vol. p.۶۶, al-Ghadeer, vol.۸ p.۲۵۰, ۲۶۰, the Thesis of aj-Jahidh [۷۳] .p.۸۰

.Othman [۷۴]

.Sharh Nahjol Balagha, vol.۱ p.۲۳۲ [۷۵]

.As-Seera an-Nabawiyya, vol.۱ p.۲۲۹ [۷۶]

Refer to al-Istee�ab, vol.۴ p.۸۶, Sharh Nahjol Balagha, vol.۴ p.۲۰۸, al-Ghadeer, [۷۷] vol.۳ p.۲۲۳. Aj-Jahidh referred to that in his Thesis p.۷۸ (the preferability of Hashem to Abd Shams) and he referred to Abu Sufyan�s words of blasphemy after his being a .Muslim

.Al-Issaba, vol.۲ p.۱۷۲, al-Ghadeer, vol.۸ p.۲۸۵, vol.۱۰ p.۸۳ [۷۸]

[۷۹]

.(Imam Ali, the Voice of Justice p.۲۰۷-۲۰۸ (vol.۴ p.۷۷۱

He meant the caliphate. Taym was the tribe of Abu Bakr and Adiy was the tribe of [۸۰] .Omar

The reader might not ignore what Abu Sufyan would swear by. The echo of his [۸۱] word in one of his wars against the Prophet was still roving. He said: �Glorify Hubal!� (Hubal was the name of an idol in the pre-Islamic age). The end of this saying !of him has many and many evidences �but

Refer to al-Istee�ab, vol.۴ p.۸۷-۸۸, Sharh Nahjol Balagha, vol.۱ p.۱۳۰, Imam Ali, [۸۲] vol.۱ p.۳۱۹, an-Niza� wet-Takhassum p.۵,۲۷, Mu�jamul Quboor, vol.۱ p.۱۹۳, Assl ash-Shia p.۵۵-۵۶, al-Ghadeer, vol.۸ p.۲۸۵,۳۳۹, vol.۱۰ p.۸۳ and Imam Ali, the Voice of Justice .p.۲۴۹

An-Niza� wet-Takhassum p.۲۷, Sharh Nahjol Balagha, vol.۴ p.۵۱, Murooj ath- [۸۳] Thahab, vol.۲ p.۳۵۱, ۳۵۳, Imam Ali, vol.۱ p.۳۲۲, al-Ghadeer, vol.۱۰ p.۸۳, in Imam Ali, the Voice of Justice p.۲۰۹ (vo.۴ p.۷۷۲) there is another word somehow like it or it may be �.more bitter: �Get up! The rule that you fought us for came to us

When Wahshi killed Hamza, Hind (Abu Sufyan�s wife) came to the field, split the [۸۴] !chest of Hamza and ate his liver to put out her spite

.Al-Ghadeer, vol. ۱۰ p.۷۹-۸۰ [۸۵]

Sharh Nahjol Balagha, vol.۳ p.۱۵. Ibn Abul Hadeed concluded when explaining the [۸۶] .speech of Imam Ali that these two were meant by imams of deviation

.This book was printed on the margins of his book as-Sawa�iq al-Muhriqa [۸۷]

Among the fabricated traditions were the following: �The trustees are seven; the [۸۸] Tablet, the

Pen, Israfel, Michael, Gabriel, Muhammad and Mo�awiya.� In some traditions the number became three: �Allah has entrusted Gabriel, me (Muhammad) and Mo�awiya with His revelation�.and Mo�awiya was about to be sent as prophet because of his great knowledge and his being entrusted with the revelation of my God. Allah has forgiven Mo�awiya�s sins, rewarded him in full, taught him His book and has guided him well and made him as a guide for people.� Refer to al-Ghadeer, vol.۵ ۲۶۲.

[۸۹] Refer to Assl ash-Shia p.۵۰.

[۹۰] In his book (The dispute between Islam and the idolatry) he meant by Islam the Sunni and by idolatry the Shia. My father (Allah may have mercy upon him) answered him with a scientific answer hoping to firm the unity between the Muslims and to clear the sphere of every blemish besides refuting his lies and fabrications in an honest way and a good will where he didn�t intend but to show the truth and to get the Muslims to their real source of Islam, the religion of leniency, love and cordiality before the biased separators tried to pollute it as possible as they could and used every means to separate the umma and to split its unity. But unfortunately the fate didn�t respite him to complete his book in order to get to his aim but what he had done was enough to answer al-Qusseimi, whose book with its two volumes was but a heap of repeated curses and abuses.

[۹۱] In his book (The Sunna and the Shia or the Wahabites

and the Rafidha (deniers)) and other books. It sufficed him to have such a false, .deviative and destructive book filled with intrigues, lies and abuses

[٩٢] in much of what he wrote and commented like his poisonous shameful impudent.. comments, which was full of abuses, in his book (Mukhtassar Minhaj as-Sunna), in which he defamed many ulema and personalities of the Shia in a shameless dishonest .way. All that was out of his latent hatred and poisonous passion

What he writes in al-Azhar magazine is a clear evidence showing his polluted psychology. Unfortunately this magazine is established by the university of al-Azhar; this great religious establishment, whose duty imposes upon it to firm and spread the true religion, to strive to remove the sectarianism, to unite all the Muslims and to purify the Muslim society from its enemies, who slips into it to separate the Muslims .and split their unity

Today the sheikh of al-Azhar Professor Shaltoot has, after achieving his great decision of teaching the Shia jurisprudence in this university, to achieve another important step by silencing this cawing voice of al-Khateeb because the structure .won�t be erected as long as there is someone demolishing the base with his pick

[٩٣] He was a famous poet. He lived during the Abbasid age. He used to defend the .Hashemites and to criticize the rulers in his poems

[٩٤] .Mahram: the near relative, with whom marriage is not permissible

[٩٥] Refer to as-Seera al-Halabiyya, vol.١ p.٥, As-Seera an-Nabawiyya, vol.١ p.٢١, .Biharul Anwar, vol.۶ p.٣٨, al-Abbas p.١٧ and Yanabee�ul Mawadda, vol.٢ p.٩٠

٩۶-١۴٣

[٩۶]

Ibid p.۴. Ibnul Atheer, in his Tareekh p.۲۰۹, mentioned this event in another way. He said that the Jew was a rich merchant and that made Harb envious and angry. He sent him someone to kill him and seize his wealth. The author added that they prosecuted their suit to an-Najashi the king of Abyssinia but he refused to intervene between them. Then Nufeil bin Abdul Ozza al-Adawi judged between them. He said to Harb: �O Abu Amr! Do you dispute with a man, who is taller than you, more handsome, , stronger, less blamable, has more sons, more generous, more able to quarrel than you�etc.� It was mentioned in Haleef Beni Makhzoom p.۲۷ in a way .somehow different and it was mentioned in al-Bayan wet-Tebyeen, vol.۱ p.۲۹۳

[۹۷] Ibn Abul Heed said in his Sharh Nahjol Balagha, vol.۱ p.۳۹ when he talked about the nation that Allah had sent Muhammad (s) as prophet for: �Those, who didn�t deny the existence of the Creator and the resurrection among the Arabs, were very few. They were God-fearing and pious. They refrained from committing obscenities. Among them were Abdullah (the Prophet�s father), Abdul Muttalib and his son Abu �.Talib�etc

[۹۸] Refer to al-Kamil by ibnul Atheer, vol.۱ p.۲۶۱, Biharul Anwar, vol.۶ p.۲۳ and Murooj .ath-Thahab, vol.۲ p.۱۲۸

[۹۹] Refer to As-Seera an-Nabawiyya, vol.۲ p.۲۱, as-Seera al-Halabiyya, vol.۱ p.۴, al-.Abbas p.۱۷ and al-Ghadeer, vol.۷ p.۳۵۲

[۱۰۰] Refer to A�yan ash-Shia, vol.۲ p.۶-۷, Murooj ath-Thahab, vol.۲ p.۲۸۱ and Biharul .Anwar, vol.۶ p.۷۹,۹۱

[۱۰۱] As-Seera al-Halabiyya, vol.۱ p.۱۲۹, As-Seera an-Nabawiyya, vol.۱ p.۲۳, as-Seera al-Hishamiyya, vol.۱

.p.۱۷۸, Biharul Anwar, vol.۶ p.۴۲, al-Abbas p.۱۸

.Al-Majaliss as-Saniyya, vol.۴ p.۳۶ [۱۰۲]

.It was one of the Arab tribes at that time [۱۰۳]

Refer to as-Seera al-Halabiyya, vol.۱ p.۱۲۹, Biharul Anwar, vol.۶ p.۴۸, Tathkiratul [۱۰۴] .Khawass p.۸ and A�yan ash-Shia, vol.۲ p.۱۰

.Refer to A�yan ash-Shia, vol.۲ p.۹ [۱۰۵]

Refer to as-Seera al-Halabiyya, vol.۱ p.۱۳۵-۱۳۷, As-Seera an-Nabawiyya, vol.۱ [۱۰۶] .p.۶۶-۶۸, ۷۹ and Biharul Anwar, vol.۶ p.۲۸

Ibid p.۱۳۱-۱۳۳ and Sharh Nahjol Balagha, vol.۲ p.۲۵۵ to know more about this [۱۰۷] .vision

.The surname of Abdul Muttalib [۱۰۸]

As-Seera al-Halabiyya, vol.۱ p.۱۳۳, As-Seera an-Nabawiyya, vol.۱ p.۶۴, Biharul [۱۰۹] .Anwar, vol.۶ p.۱۲۷-۱۲۸, Sharh Nahjol Balagha, vol.۲ p.۲۵۵

With reference to that when he was ordered to dig the well of Zamzam�and [۱۱۰] when water welled from under the hoofs of his horse when he was on his way to the judgment of Quraysh that his companions were about to die of thirst but the people of Quraysh refused to give them even a sip of water. Allah granted him that flowing water, from which he watered the all even those who prevented him, and hence they submitted to him before they reached to the rule. History repeated itself when Mo�awiya prevented Imam Ali and his army from water but when Imam Ali controlled the drinking fountains, he didn�t prevent them from it�and then the !same story of Yazeed with Imam Husayn

.Qayss and Mudhar were two tribes of the Arabia [۱۱۱]

.Refer to as-Seera al-Halabiyya, vol.۱ p.۱۳۳ and As-Seera an-Nabawiyya, vol.۱ p.۶۵ [۱۱۲]

[۱۱۳] Abdul Muttalib.

[۱۱۴] Ithbatul Wasiyya p.۸۷.

[۱۱۵] It was the name of Abu Talib. Abu Talib was

.his surname

Refer to A�yan ash-Shia, vol.٣ p.٧, vol.٣٩ p.١٢٥, Omdat at-Talib p.۶, al-Manaqib, [١١۶] .vol.١ p.٢١, Biharul Anwar, vol.۶ p.۴٧ and Mo�jamul Quboor, vol.١ p.١٨٣

.Al-Manaqib, vol.١ p.٢١, al-Abbas p.١٩, A�yan ash-Shia, vol.٣٩ p.١٢٥ [١١٧]

In al-Majaliss as-Saniyya, vol.۴ p.٣٧ and Biharul Anwar, vol.۶ p.۴٣ there is an [١١٨] addition after this: �O Abu Talib, if you remain alive until his days, you will know that I �.am the most discerning and the most knowing about him�etc

Refer to Biharul Anwar, vol.۶ p.۴٣. It was mentioned in another ways in Ithbatul [١١٩] .Wassiyya p.١٠٧ and Al-Hujja p.٧٧

Two surnames of Abu Talib. Sheikhul Batha� means: sheikh of (the valley) or of [١٢٠] .Mecca. Baydhatul Balad means: the master of the country

.As-Seera al-Halabiyya, vol.١ p.١٣٧ [١٢١]

Refer to Sharh Nahjol Balagha, vol.١ p.٩, vol.٣ p.۴۶١, As-Seera an-Nabawiyya, vol.١ [١٢٢] p.٩٩, as-Seera al-Halabiyya, vol.١ p.١۵٣, the Thesis of aj-Jahidh p.١٠٩, Mo�jamul Quboor, vol.١ p.١٩٨, A�yan ash-Shia, vol.٣٩ p.١٢۴ and Imam Ali; The Voice of Justice, .vol.١ p.۵۵

Sharh Nahjol Balagha, vol.٣ p.۴۶١, as-Seera al-Halabiyya, vol.١ p.١٧, As-Seera an- [١٢٣] Nabawiyya, vol.١ p.٩٩, al-Kamil by ibnul Atheer, vol.٢ p.١۴, al-Majaliss by Tha�lab, vol.١ .p.٣٧

.Refer to Sharh Nahjol Balagha, vol.١ p.٣٧ [١٢۴]

Refer to al-Abbas p.١٨-١٩, Biharul Anwar, vol.۶ p.٣٠٢,۴٧۵, Ikmaluddeen p.١٠٢, [١٢۵] .Mo�jamul Quboor, vol.١ p.١٩٠,٢٠٠ and al-Ghadeer, vol.٧ p.٣٩٠,٣٩۵

.Thus he was described by the historians. Refer to Ithbatul Wassiyya, p.١٠٧-١٠٨ [١٢۶]

As-Seera an-Nabawiyya, vol.١ p.٧٩, as-Seera al-Halabiyya, vol.١ p.١٣۴, Abu Talib [١٢٧]

.p.۲۳, Hashem and Umayya p.۱۵۷, Mo�jamul Quboor, vol.۱ p.۱۹۸

Qassama means swearing. The relatives of the killed person gathered to swear [۱۲۸]
that a certain

.person was the killer if there was no clear evidence

[۱۲۹] Sharh Nahjol Balagha, vol.۳ p.۴۶۱, Sahih of al-Bukhari, vol.۲ p.۱۹۶.

[۱۳۰] Two Arab tribes.

[۱۳۱] Sharh Nahjol Balagha, vol.۳ p.۴۶۲, As-Seera an-Nabawiyya, vol.۱ p.۹۸, as-Seera al-Halabiyya, vol.۱ p.۱۵۲.

[۱۳۲] As-Seera an-Nabawiyya, vol.۱ p.۸۰, as-Seera al-Halabiyya, vol.۱ p.۱۳۸.

[۱۳۳] The most famous idols of Quraysh.

[۱۳۴] Another famous idol.

[۱۳۵] This event was mentioned in al-Ghadeer, vol.۷ p.۳۴۶ with reference to Sharh al-Bukhari by al-Qastalani, vol.۲ p.۲۲۷, al-Mawahib al-Laduniyya, vol.۱ p.۱ p.۴۸, al-Khassa�issul Kubra, vol.۱ p.۸۶, ۱۲۴ and Tulbat at-Talib p.۴۲. Refer to Al-Hujja p.۹۱, Biharul Anwar, vol.۶ p.۳۸۸, Abu Talib p.۴۹, Imam Ali, the Voice of Justice p.۳۴, vol.۱ p.۵۵ and A�yan ash-Shia, vol.۳۹ p.۱۲۶.

[۱۳۶] As-Seera an-Nabawiyya, vol.۱ p.۸۰, as-Seera al-Halabiyya, vol.۱ p.۱۳۸, Biharul Anwar, vol.۶ p.۱۲۹, A�yan ash-Shia, vol.۲ p.۱۱.

[۱۳۷] Sheikhul Abtah p.۲۲, al-Ghadeer, vol.۷ p.۳۴۸, al-Abbas p.۱۸,۲۱.

[۱۳۸] It was a place that was taken as a market in the pre-Islamic time at a distance from Arafa.

[۱۳۹] Refer to As-Seera an-Nabawiyya, vol.۱ p.۸۹, as-Seera al-Halabiyya, vol.۱ p.۱۳۹, Tathkiratul Khawass p.۹, al-Abbas ۲۰ and Biharul Anwar, ۶ p.۱۲۹.

[۱۴۰] A name of a family or a tribe.

[۱۴۱] As-Seera al-Hishamiyya, vol.۱ p.۱۹۰, As-Seera an-Nabawiyya, vol.۱ p.۱۹۰, as-Seera al-Halabiyya, vol.۱ p.۱۳۹, Abu Talib p.۳۲.

[۱۴۲] As-Seera an-Nabawiyya, vol.۱ p.۱۸۰, as-Seera al-Halabiyya, vol.۱ ۱۳۷-۱۳۸, Biharul Anwar, vol.۶ p.۱۲۴, ۱۲۹. Omar Abu an-Nasr mentioned this in his book Fatima Bint Muhammad p.۱۸ and in his book Muhammad, the Arab Prophet p.۴۷. It was mentioned in the book al-Abbas p.۲۰. Abu Talib saw the same thing in the day when the Quranic verse of al-Inthar (the warning) was revealed.

He saw that the Prophet (s) had made forty persons drink from one cup of milk as it was narrated by Imam Ali (s). All of the historians mentioned this event so there is no .need to mention the reference books

When As-Seera an-Nabawiyya, vol.۱ p.۱۹۰ and as-Seera al-Halabiyya, vol.۱ p.۱۴۰ [۱۴۳] mentioned this event, they added: �Before the caravan reached Busra it stopped at a monastery. The monk of the monastery said to Abu Talib: What relation is between this boy and you? Abu Talib said: He is my son. The monk said: He is not your son and his father must not be alive because these qualities are of a prophet and the sign of the prophet according to the old books that his father dies while he is still in his mother�s womb and then his mother dies when he is yet a child. Abu Talib asked: What is a prophet? The monk said: It is he, who receives revelations from the Heaven to inform the people of the earth of them. Abu Talib said: Allah is more glorious than what you say. The monk warned Abu Talib and asked him to protect this boy from the Jews. The caravan passed by another monastery and there was a same conversation between Abu Talib and the monk of the other monastery. After that Abu Talib said to his nephew: O my nephew! Do you hear what they say? He said: O uncle, don�t deny !the power of Allah

۱۴۴-۱۸۶

,As-Seera al-Hishamiyya, vol.۱ p.۱۹۱-۱۹۴, As-Seera an-Nabawiyya [۱۴۴]

vol.١ p.٩٠-٩٢, as-Seera al-Halabiyya, vol.١ p.١٣٩-١۴٢, at-Tabari�s Tareekh, vol.٢ p.٢٢-٢۴, al-Kamil by ibnul Atheer, vol.٢ p.٢٣-٢۴, Qissas al-Arab, vol.١ p.٩٩-١٠٠, Biharul Anwar, vol.۶ p.۵٩-۶١, ۶٢,١٢٩, ١٣٠, Abu Talib p.٣١.

[١۴۵] The mother of the Prophet (s).

[١۴۶] Al-Ghadeer, vol. ٧ p.٣۴۵-٣۴۶, Al-Hujja p.٧٧-٧٨, A�yan ash-Shia, vol. ٣٩ p.١۴٨, Mo�jamul Quboor, vol. ١ p.١٨۵.

[١۴٧] She was one of the wealthiest people of Mecca. Later on she became the wife of the Prophet (s).

[١۴٨] As-Seera an-Nabawiyya, vol.١ p.١٠۶, as-Seera al-Halabiyya, vol.١ p.١۶۵, Fatima bint Muhammad p.۴۴, Sharh Nahjol Balagha, vol.٣ p.٣١٢, Abu Talib p.۴, Al-Hujja p.٣۶, Biharul Anwar, vol.۶ p.١٣۵, Tathkiratul Khawass p.٣١٢ and al-Ghadeer, vol.٧ p.٢٧۴. Some of this speech was mentioned in I�jazul Quran by al-Baqillany p.٢٣۴, A�yan ash-Shia, vol.٣٩ p.١٣٧ and al-Kamil by al-Mubarrid, vol.٣ p.١١٧۴-١١٧۵.

[١۴٩] Refer to al-Ghadeer, vol.٧ p.٣۴٨, at-Tara�if by ibn Tawoos p.٨, Dhiya�ul Aalameen by sheikh Abul Hassan ash-Shareef, Sheikhul Abtah p.٢٢ and al-Abbas p.١٨, ٢١.

[١۵٠] Al-Kamil by ibnul Atheer, vol.٢ p.۴١.

[١۵١] He was one of the Prophet�s uncles.

[١۵٢] Al-Kamil by ibnul Atheer, vol.٢ p.۴١, as-Seera al-Halabiyya, vol.١ p.٣٢١.

[١۵٣] Sheikhul Abtah p.٢٢ and al-Ghadeer, vol.٧ p.٣۵۵.

[١۵۴] Biharul Anwar, vol.۶ p.۴۵٠, al-Ghadeer, vol.٧ p.٣۵۵ and Sheikhul Abtah p.٢٢.

[١۵۵] Refer to al-Kamil by ibnul Atheer, vol.٢ p.۴١, at-Tabari�s Tareekh, vol.٢ p.۶٣, Ghayatul Maram p.٧٠,٧٨,١۵٣,١۶۴,١٨۵,٣٢٠,٣٢٢,۶١٣, al-Ghadeer, vol٢ p.٢٧٩-٢٨٣, vol.٣ p.٢٠٩, A�yan ash-Shia, vol.٢ p.٩٨-١٠٢, vol.٣٩ p.١۶۴, the Thesis of aj-Jahidh p.٣١ and ad-Da�wa by the father the author of this book, vol.١ p.١٢۴,٢۴١.

.Al-Ghadeer, vol.٧ p.٣٥٥ [١٥۶]

Refer to at-Tabari�s Tareekh, vol.٢ p.٥٨, al-Issaba, vol.۴ p.٢١۶, as-Seera al- [١٥٧] Hishamiyya, vol.١ p.٢۶۴, As-Seera an-Nabawiyya, vol.١ p.١٧۶, as-Seera al-Halabiyya, vol.١ p.٣٠۶, Sharh

Nahjol Balagha, vol.۳ p.۳۰۵, Yanabee�ul Mawadda p.۱۶۸ (vol.۲ p.۲۸), ar-Riyadh an-Nadhira, vol.۲ p.۱۵۹, Ghayatul Maram p.۵۰۰, Abu Talib p.۵۰, al-Abbas p.۲۳, al-Ghadeer, vo.۷ p.۳۵۶, ath-Tha�labi�s Tafseer, Oyoonul Aathar, vol.۱ p.۹۴ and Assna al-Matalib p.۱۰.

[۱۵۸] Sharh Nahjol Balagha, vol. ۳ p.۳۱۴, al-Hujja ala ath-Thahib ila Eeman Abu Talib p.۶۳, A�yan ash-Shia, vol.۳ p.۹, vol.۳۹ p.۱۴۴, Hashem and Umayya p.۱۶۳.

[۱۵۹] Refer to As-Seera an-Nabawiyya, vol. ۱ p.۱۷۷, as-Seera al-Halabiyya, vol. ۱ p.۳۰۴,al-Issaba, vol.۴ p.۱۱۶, Sharh Nahjol Balagha, vol. ۳ p.۲۷۲, Al-Hujja p.۶۵, Biharul Anwar, vol.۶ p.۴۰۳,۴۴۴,۴۴۵, A�yan ash-Shia, vol.۳ p.۹, vol.۱۶ p.۱۰,۱۱, vol.۳۹ p.۱۳۹, Tafseer of Ali bin Ibraheem p.۳۵۳, Abu Talib p.۵۰ ,Hashem and Umayya p.۱۶۳, al-Ghadeer, vol.۷ p.۳۵۷, Ossdul Ghaba, vol.۱ p.۲۸۷, Assna al-Matalib p.۶, al-Awayil by al-Asskari and the Thesis of aj-Jahidh p.۴۹, ۵۱.

[۱۶۰] Sharh Nahjol Balagha, vol. ۳ p.۲۷۲, ۳۱۴, Al-Hujja p.۶۵, Divan Abu Talib p.۱۱, Sheikhul Abtah p.۳۸, Eeman Abu Talib p.۱۹, A�yan ash-Shia, vol.۳ p.۹, vol.۱۶ p.۱۱, vol.۳۹ p.۱۴۴, Mo�jamul Quboor, vol.۱ p.۱۹۶,۲۰۱, al-Ghadeer, vol.۷ p.۳۵۶ and the Thesis of aj-Jahidh p.۴۹.

[۱۶۱] Abu Ya�la was the surname of Hamza.

[۱۶۲] Another name of Muhammad (s).

[۱۶۳] Sharh Nahjol Balagha, vol.۳ p.۳۱۵, al-Hujja ala ath-Thahib ila Eeman Abu Talib p.۷۱, al-Manaqib p.۳۶, Biharul Anwar, vol.۶ p.۴۵۴, al-Abbas p.۲۲, Eeman Abu Talib p.۱۶, A�yan ash-Shia, vol.۳۹ p.۱۴۴,۱۴۵ and Majma�ul Bayan, vol. ۷ p.۳۷.

[۱۶۴] Refer to al-Ghadeer, vol.۷ p.۳۵۸.

[۱۶۵] This showed the secret of concealing the faith by Abu Talib; otherwise they wouldn�t go to him complaining against his nephew unless they thought that Abu Talib had the same belief of theirs. But if they knew that

he had believed in the Prophet (s), they would declare the war against him and the results would be very bad against the new mission, which was still fresh and in the .beginning of its long difficult way

We don�t think that the Prophet (s) thought that his uncle would fail him [۱۶۶] whereas he knew well his uncle�s firm situation but those tears were because the Prophet (s) felt pity for his uncle, who would be in a very critical situation for the sake .of him

At-Tabari�s Tareekh, vol.۲ p.۶۴,۶۷, As-Seera an-Nabawiyya, vol. ۱ p.۱۹۶, as- [۱۶۷] Seera al-Halabiyya, vol. ۱ p.۳۲۳, as-Seera al-Hishamiyya, vol.۱ p.۲۸۳,۲۸۵, Sharh Nahjol Balagha, vol. ۳ p.۳۰۵, ۳۰۶, Abu Talib p.۵۷,۶۱, Hashem and Umayya p.۱۶۶, A�yan ash-.Shia, vol.۳۹ p.۱۲۷,۱۲۸, al-Ghadeer, vol.۷ p.۳۶۳

Sharh Nahjol Balagha, vol. ۳ p.۳۰۶, As-Seera an-Nabawiyya, vol. ۱ p.۸۵, ۱۹۷, [۱۶۸] Thamarat al-Awraq, vol.۲ p.۴, al-Abbas p.۲۲,۲۳, Hashem and Umayya ۱۶۷, al-Kashshaf, vol.۱ ۴۴۸ (vol.۲p.۱۰), Tathkiratul Khawass p.۹, Mo�jamul Quboor, vol.۱ p.۱۸۶, al-Manaqib p.۳۴, Divan Abu Talib p.۷, A�yan ash-Shia, vol.۳۹ p.۱۲۸,as-Seera al-Halabiyya, vol. ۱ p.۳۲۲, al-Issaba, vol.۴ p.۱۱۶, Al-Hujja p.۶۳, Sheikhul Abtah p.۲۷, al-Ghadeer, vol.۷ .p.۳۳۴

.Refer to al-Ghadeer, vol.۷ p.۳۳۴, Assna al-Matalib p.۱۴ [۱۶۹]

At-Tabari�s Tareekh, vol.۲ p.۶۷, as-Seera al-Halabiyya, vol. ۱ p.۳۲۳, As-Seera an- [۱۷۰] Nabawiyya, vol. ۱ p.۱۹۷, as-Seera al-Hishamiyya, vol. ۱ p.۲۸۶, Sharh Nahjol Balagha, vol. ۳ p.۳۰۶, Abu Talib p.۶۱, ۶۳, Biharul Anwar, vol. ۶ p.۴۴۶, Tathkiratul Khawwass, al-.Ghadeer, vol.۷ p.۳۶۰, A�yan ash-Shia, vol. ۳۹ p.۱۲۹

Abd Manaf was the father of Hashem and Hashem was the grandfather of Abu [۱۷۱] .(Talib and Muhammad (s

The poem [۱۷۲]

was mentioned in as-Seera al-Hishamiyya, vol. ١ p.٢٨٨. The first three verses were mentioned in As-Seera an-Nabawiyya, vol. ١ p.٢٠ and as-Seera al-Halabiyya, vol. ١ p.٣٣. The poem was mentioned in Al-Hujja p.٧٩,٨٠ without the last two verses. The first four verses were mentioned in A�yan ash-Shia, vol. ٣٩ p.١٤٨. It was mentioned in al-Ghadeer, vol. ٧ p.٣۶٢, ٣۶٣ and in Sheikhul Abtah p.٣٧.

[١٧٣] Refer to Al-Hujja p.۶١, al-Ghadeer, vol. ٧ p.٣٤٩,٣٥٢, Sheikhul Abtah p.٢۶-٢٧, Ithbatul Wassiyya p.٩۶ and Abu Talib p.۶٧-۶٨.

[١٧٤] Qussay was the tribe of the Hashemites (their great grandfather).

[١٧٥] Al-Ghadeer, vol. ٧ p.٣٥٠-٣٥١, A�yan ash-Shia, vol. ٣٩ p.١٤٩.

[١٧۶] Al-Ghadeer, vol. ٧ p.٣٩٥, Sheikhul Abtah p.٢٨, Al-Hujja p.١٠۶, ١٠٨, Thamaratul Awraq, vol.٢ p.٣-٤, Abu Talib p.۶٣, al-Manaqib p.٣٥.

[١٧٧] Hashem; their grandfather.

[١٧٨] Sharh Nahjol Balagha, vol. ٣ p.٣١٥, Al-Hujja p.٧٢, Sheikhul Abtah p. ٢٨, Hashem and Umayya p.١٧٣-١٧٤, Divan Abu Talib p.١٢-١٣, A�yan ash-Shia, vol. ٣٩ p.١٤٣, al-Ghadeer, vol. ٧ p.٣٣۶.

[١٧٩] Sharh Nahjol Balagha, vol. ٣ p.٣١٥, al-Ghadeer, vol. ٧ p., Al-Hujja p.٧٤, Abu Talib p.٣٣, Divan Abu Talib p.١١, A�yan ash-Shia, vol. ٣٩ p.١٥٠.

[١٨٠] Sharh Nahjol Balagha, vol. ٣ p.٣١٣, Al-Hujja p.٥٠, al-Ghadeer, vol. ٧ ٣٣٥, Hashem and Umayya p.١۶٤, Sheikhul Abtah p. ٣٠, Divan Abu Talib p.٩-١٠, A�yan ash-Shia, vol. ٣٩ p.٤٢.

[١٨١] The Arabs use the words uncle and nephew for persons even if they are not direct uncles and direct nephews just because the mother or the grandmother is from that certain family or tribe.

[١٨٢] Sharh Nahjol Balagha, vol. ٢ p.٣١٤, as-Seera al-Hishamiyya, vol. ١ ٣٧٥, Al-Hujja p.٥۶, al-Ghadeer, vol. ٧

.p.۳۳۷, A�yan ash-Shia, vol. ۳۹ p.۱۴۴, vol.۱۶ p.۲۷, Hashem and Umayya p. ۱۶۴

[۱۸۳] Al-Hujja p.۵۶-۵۷, Biharul Anwar, vol. ۶ p.۵۲۱, Eeman Abu Talib p.۱۸, Sheikhul Abtah p. ۸۷-۸۸, Majma�ul Bayan, vol.۷ p.۳۷, al-Abbas p.۲۲, al-Ghadeer, vol. ۷ p.۳۳۱, A�yan .ash-Shia, vol. ۱۶ p.۱۹

[۱۸۴] Al-Hujja p.۶۲, Sharh Nahjol Balagha, vol. ۳ p.۳۱۴, al-Ghadeer, vol. ۷ p.۳۳۶-۳۳۷, .A�yan ash-Shia, vol. ۳۹ p.۱۴۲-۱۴۳, Divan Abu Talib p.۹, ۱۰

[۱۸۵] Sharh Nahjol Balagha, vol. ۳ p.۳۱۲-۳۱۳, Al-Hujja p.۳۷-۳۸, al-Ghadeer, vol. ۷ p.۳۳۳-۳۳۴, Eeman Abu Talib p.۱۳, Hashem and Umayya p.۱۷۱-۱۷۲, A�yan ash-Shia, vol. ۳۹ .p.۱۴۱

[۱۸۶] .(Refer to Mo�jamul Buldan by Yaqoot al-Hamawi, vol.۵ p.۲۷۰ (vol.۳ p.۳۴۷

۱۸۷-۲۳۱

[۱۸۷] At-Tabari�s Tareekh, vol.۲ p.۷۴, al-Kamil by ibnul Atheer, vol.۲ p.۵۹, as-Seera al-Hishamiyya, vol. ۱ p.۳۷۵-۳۷۶. As-Seera an-Nabawiyya, vol. ۱ p.۱۷۳, as-Seera al-.Halabiyya, vol. ۱ p.۳۷۴, Sharh Nahjol Balagha, vol. ۳ ۳۰۷, al-Ghadeer, vol. ۷ p.۳۶۳

[۱۸۸] Sharh Nahjol Balagha, vol. ۳ p.۳۱۰, al-Manaqib, vol.۱ p.۳۷, Al-Hujja p.۷۰, al-Ghadeer, vol. ۷ p.۳۵۸, A�yan ash-Shia, vol. ۳۹ p.۱۲, As-Seera an-Nabawiyya, vol. ۱ .p.۲۷۶, as-Seera al-Halabiyya, vol. ۱ p.۳۸, Abu Talib p.۷۳-۷۴

[۱۸۹] Sharh Nahjol Balagha, vol. ۳ p.۳۱۳, as-Seera al-Hishamiyya, vol. ۱ p.۳۷۷-۳۷۹, Al-Hujja p.۳۹-۴۰, Hashem and Umayya ۱۷۲-۱۷۳, Eeman Abu Talib p.۱۵, al-Manaqib vol.۱ p.۳۶, Sheikhul Abtah p. ۳۵-۳۶, al-Ghadeer, vol. ۷ p.۳۳۲-۳۳۳, A�yan ash-Shia, vol. ۳۹ p.۱۴۰-.۱۴۱

[۱۹۰] Sharh Nahjol Balagha, vol. ۳ p.۳۱۳, Al-Hujja p.۴۳-۴۴, Sheikhul Abtah p. ۳۸-۳۹, Hashem and Umayya p.۱۷۳, al-Ghadeer, vol. ۷ p.۳۳۱-۳۳۲, Eeman Abu Talib p.۱۴, al-.Abbas p.۲۲, A�yan ash-Shia, vol. ۳۹ p.۱۴۱-۱۴۲

[۱۹۱] Abd Shams, Nawfal, Taym and Makhzoom were great grandfathers of some .families of Quraysh

Mo�jamul Buldan vol.۵ p.۲۷۰ [۱۹۲]

vol.۳ p.۳۴۷), as-Seera al-Hishamiyya, vol. ۲ p.۱۱. The first verse was mentioned in As-) Seera an-Nabawiyya, vol. ۱ p.۲۷۳ and as-Seera al-Halabiyya, vol. ۱ p.۳۷۵ as a first verse .of one of Abu Talib�s poems

[۱۹۳] Refer to As-Seera an-Nabawiyya, vol. ۲ p.۲۷۶-۲۷۷, as-Seera al-Halabiyya, vol. ۱ p.۳۸۱-۳۸۲, as-Seera al-Hishamiyya, vol. ۲ p.۱۶۰, al-Kamil by ibnul Atheer, vol.۲ p.۷۱, Al-Hujja p.۴۱, al-Ghadeer, vol. ۷ p.۳۶۴, Biharul Anwar, vol. ۶ p.۴۲۵,۵۲۳ and A�yan ash-Shia, .vol. ۹ p.۱۳۰,۱۳۲

[۱۹۴] Al-Kamil by ibnul Atheer, vol.۲ p.۶۱-۶۲, Al-Hujja p.۴۵-۴۶, Biharul Anwar, vol. ۶ p.۵۲۳, A�yan ash-Shia, vol. ۳۹ p.۱۴۶, Eeman Abu Talib p.۱۵-۱۶, al-Manaqib vol.۱ p.۳۷, al-Ghadeer, vol. ۷ p.۳۶۹, Majma�ul Bayan, vol.۷ p.۳۷.

[۱۹۵] .The emigrant Muslims in Abyssinia

[۱۹۶] As-Seera al-Hishamiyya, vol. ۲ p.۱۷-۱۹, al-Istee�ab vol.۲ p.۹۲, Nasab Quraysh .p.۴۳۱, al-Ghadeer, vol. ۷ p.۳۶۵-۳۶۶, Divan Abu Talib p.۶-۷, A�yan ash-Shia, vol. ۳۹ p.۱۳۴

[۱۹۷] As-Seera an-Nabawiyya, vol. ۱ p.۸۶-۸۷, as-Seera al-Halabiyya, vol. ۱ p.۳۹۰-۳۹۱, Thamaratul Awraq, vol.۲ p.۱۴-۱۵, Sheikhul Abtah p. ۳۹-۴۱, A�yan ash-Shia, vol. ۳۹ p.۱۶۴-۱۶۵, al-Ghadeer, vol.۷ p.۳۶۷-۳۶۸, al-Abbas p.۲۱, Imam Ali, the Voice of Justice p.۳۶ .((vol.۱ p.۵۹-۶۰

[۱۹۸] This was a definite conclusion because when Abu Talib witnessed that his nephew was the most truthful and the most loyal one among the Arabs, surely he would believe him when he said that he was the messenger of Allah, whereas the polytheists of Quraysh, who were certain that Muhammad was the most truthful-and they always called him the truthful, the loyal-before the mission, after the mission they began to describe him oppositely. They described him as magician and liar. It was

.because they hadn�t believed in him as prophet

As-Seera an-Nabawiyya, vol. ١ p.٨۶,٢٨١, as-Seera al-Halabiyya, vol. ١ p.٣٨٨,٣٩١, [١٩٩] .Abu Talib p.٩١, al-Ghadeer, vol. ٧ p.٣۶٨

al-Ghadeer, vol. ١ p.٣۴٢, vol.٧ p.۴٠١, Eeman Abu Talib p.١٧, Al-Hujja p.٩٧-٩٨, al- [٢٠٠] Manaqib, vol.١ p.٣۵, A�yan ash-Shia, vol. ٢ p.١٢٠-١٢١, vol.٣۵ p.١۴۵, Majma�ul Bayan, .vol.٧ p.٣٧

Refer to As-Seera an-Nabawiyya, vol. ١ p.٨۴, al-Ghadeer, vol. ٣ p.٩٩, vol.٧ p.٣٧٣, [٢٠١] Sheikhul Abtah p. ۴۴, Al-Hujja p.۶٧, Mo�jamul Quboor, vol.١ p.٢٠۴, Tathkiratul Khawass .p.١٠, Eeman Abu Talib p.١٠ and A�yan ash-Shia, vol. ٣٩ p.١۶١

Ghussl means washing the dead in a certain way according to the laws of the [٢٠٢] .Islamic Sharia

Sharh Nahjol Balagha, vol. ٣ p.٣١۴, Biharul Anwar, vol. ۶ p.۴۴۵,۵٢٣,۵٢٩, Sheikhul [٢٠٣] Abtah p. ۴٣, al-Ghadeer, vol. ٧ p.٣٧۴,٣٨٧, Al-Hujja p.۶٧, Abu Talib p.٨٩, Mo�jamul Quboor, vol. ١ p.١٩١,٢٠۴, Tafseer Ali bin Ibraheem p.٣۵۵, Tathkiratul Khawass p. ١٠, .Eeman Abu Talib p.١٠, A�yan ash-Shia, vol. ٣٩ p.١٣٩, ١۶١

Sharh Nahjol Balagha, vol. ٣ p.٣١۴, Biharul Anwar, vol. ۶ p.۴۴۵,۵٢٣,۵٢٩, Sheikhul [٢٠۴] Abtah p. ۴٣, al-Ghadeer, vol. ٧ p.٣٧۴,٣٨٧, Al-Hujja p.۶٧, Mo�jamul Quboor, vol. ١ p.٢٠۴, .Eeman Abu Talib p.١٠, A�yan ash-Shia, vol. ٣٩ p.١۶١

Sheikhul Abtah p. ۴۴ quoted from al-Majlisi, al-Mufeed and ibn Hajar in his Issaba, [٢٠۵] .vol.٧ p.١١٢

As-Seera an-Nabawiyya, vol. ١ p.٨٨,٢٨١, as-Seera al-Halabiyya, vol. ١ p.٢٩١, as- [٢٠۶] Seera al-Hishamiyya, vol. ٢ p.۵٨, at-Tabari�s Tareekh, vol.٢ ٨٠, ibnul-Atheer�s Tareekh, vol.٢ p.۶٣, al-Manaqib, vol.١ ٣٨, Biharul Anwar, vol. ۶ p.۴٣٠,۵٢٨, Sheikhul Abtah p. ۵١, Abu Talib p.٩١, al-Ghadeer, vol. ٧ p.٣٧٧, Imam Ali, the Voice of Justice p.٣۶ (vol.١ .p.۶٠), A�yan

.ash-Shia, vol. ٣٩ p..١٢٧

As-Seera an-Nabawiyya, vol. ١ p.٨٨,٢٨١, as-Seera al-Halabiyya, vol. ١ p.٢٩١, as- [٢٠٧] Seera al-Hishamiyya, vol. ٢ p.٥٨, at-Tabari�s Tareekh, vol.٢ ٨٠, ibnul-Atheer�s Tareekh, vol.٢ p.۶٣, al-Manaqib, vol.١ ٣٨, Biharul Anwar, vol. ۶ p.۴٣٠,٥٢٨, Sheikhul Abtah p. ٥١, Abu Talib p.٩١, al-Ghadeer, vol. ٧ p.٣٧٧, Imam Ali, the Voice of Justice p.٣۶ (vol.١ ..p.۶٠), A�yan ash-Shia, vol. ٣٩ p..١٢٧

.She was the Prophet�s wife [٢٠٨]

There were different news about the death of Abu Talib and Khadeeja (s). Some [٢٠٩] historians said that Abu Talib died in Rajab, Ramadan, Shawwal or Thul-Qi�da and whether in the tenth or eleventh year after the mission. The historians were different .about who had died before the other and how many days were between their deaths

At-Tabari's Tareekh, vol. ٢ p.٨١, ibnul Atheer's Tareekh, vol. ۴ p.۶۴, Sharh Nahjol [٢١٠] Balagha, vol. ٣ p.٣٢٢, as-Seera al-Halabiyya, vol. ١ p.٣٥٣, As-Seera an-Nabawiyya, vol. ١ p.٢٨۶, as-Seera al-Hishamiyya, vol. ٢ p.۶١-۶٢, al-Manaqib, vol.٣٨ p.١, Biharul Anwar, vol. ۶ p.٥٢٩, Sheikhul Abtah p. ٥٢, Ala Hamish as-Seera, vol.٣ p.١۴٩-١٥٠, Muhammad, the .Arab Prophet p.۶٥-۶۶

Sharh Nahjol Balagha, vol. ١ p.١٠, Al-Hujja p.١٧,۶۴,١٠٣, Biharul Anwar, vol. ۶ p.٥۴٣, [٢١١] Sheikhul Abtah p. ٥١, Mo�jamul Quboor, vol. ١ p.١٩٧, A�yan ash-Shia, vol. ٣ p.٧, vol.٣٩ .p.١٢٧

.He described the famine they were suffering [٢١٢]

Refer to Yanabee�ul Mawadda p.٢۶٣ (vol.٢ p.١۴١), Ghayatul Maram p.۴٩٧ and al- [٢١٣] .Ghadeer, vol. ٧ p.٣٧٨, ٣٨٨

.He was the elder brother of Ali [٢١۴]

.Abu Yazeed was Aqeel�s surname [٢١٥]

Al-Istee�ab, vol.٣ p.١٥٧, Sharh Nahjol Balagha, vol. ٣ p.٣١٢, Al-Hujja p.٣۴, [٢١۶] Tathkiratul Khawass p. ١٥, Mo�jamul

.Quboor, vol. ١ p.٢٠٢, al-Ghadeer, vol. ٧ p.٣٧٧,٣٨٧

[٢١٧] .Badr was the first battle between the Muslims and the polytheists of Quraysh

[٢١٨] Sharh Nahjol Balagha, vol. ٣ p.٣١۶,٣٣۴, vol.١ p.٣٠۵-٣٠۶, Al-Hujja p.٨۴, Sheikhul Abtah p. ۴٧-۴٨, A�yan ash-Shia, vol. ٣٩ p.١۵١. It was mentioned in Biharul Anwar, vol. ۶ p.۵٩۵ in .a way different from this

[٢١٩] Refer to al-Aghani by Abul Faraj al-Isfahani, vol.١٧ p.٢٨, al-Ghadeer, vol. ١ p.٣٧٨, .vol.٢ p.۴, Tilbat at-Talib p.۴٨ and Sharh Nahjol Balagha, vol. ٣ p.٣٠٩

[٢٢٠] Sharh Nahjol Balagha, vol. ٣ p.٣١١, Al-Hujja p.١۵, Tathkiratul Khawass p. ١٠, Mo�jamul Quboor, vol. ١ p.١٨٩, al-Ghadeer, vol. ٧ p.٣٧۴,٣٨٧, A�yan ash-Shia, vol. ٣٩ .p.١٣۶

[٢٢١] Sharh Nahjol Balagha, vol. ٣ p.٣١١, Tafseer of Ali bin Ibraheem p.٣۵۵, ۴٩٠, Al-Hujja .p.٣-۵, al-Ghadeer, vol. ٧ p.٣٧٩, ٣٨۶

[٢٢٢] Al-Kashshaf by az-Zamakhshari, vol.٢ p.۴۴۴ (vol.۴ p.٣٩۶, Tafseer of ibn Katheer, .vol.۴ p.٣٣٠

[٢٢٣] Al-Kashshaf by az-Zamakhshari, vol.٢ p.۴۴۴ (vol.۴ p.٣٩۶, Tafseer of ibn Katheer, .vol.۴ p.٣٣٠

[٢٢۴] .Vol.٢٨ p.١٩

[٢٢۵] .(Al-Kashshaf p.۵۴٨ (vol.٢ p.٢٠١-٢٠٢

[٢٢۶] Ibid

[٢٢٧] .Vol.١٠ p.٣۴

[٢٢٨] .Majma�ul Bayan, vol.۶ p.١٢٢

[٢٢٩] .(Al-Kashshaf by az-Zamakhshari, vol.١ p.۴٣٠ (vol.١ p.۵٢٠

[٢٣٠] .(Majma�ul Bayan, vol. ٢۶ p.٨٠, al-Kashshaf, vol.٣ p.١١۵ (vol.۴ p.٣٧۵

Islam doesn�t accept such strictness and inflexibility that one may think that [٢٣١] Islam calls for boycott and fighting anyone, who is not a Muslim. Islam has given (ahlul-thimmah) the Jews and the Christians, who live in the state of the Muslims, same rights like the rights of the Muslims; such as keeping their properties, their lives and their honors. Islam has legislated ideal laws to control the relation between the peoples of different

religions and beliefs but this strictness is to be towards those, who don�t keep to or obey those rules. Then those ones have to be fought as enemies whether they are clear or covered with hypocrisy and deceit. There was a great difference between the monotheists (the Jews and the Christians) and the polytheists or the unbelievers. The polytheists and the unbelievers must be avoided and treated severely and there was no any way of being kind to them. It was these people, who were meant by these Quranic verses. Hence Abu Talib, according to the thought of the evil-willed fabricators, was not one of the monotheists but was one of the polytheists and unbelievers; therefore he would be, according to their malicious thinking, among .those, who must be avoided

۲۳۲-۳۱۴

[۲۳۲] .(Al-Kashshaf, vol.۳ p.۱۱۵ (vol.۴ p.۲۷۵

[۲۳۳] Al-Mustafa is one of the Prophet�s surnames. Refer to Al-Hujja p.۲۴, Tathkiratul Khawass p. ۱۲, Sheikhul Abtah p. ۵۰, Mo�jamul Quboor, vol. ۱ p.۲۰۶, al-Ghadeer, vol. ۳ .۹۹, vol.۷ p.۳۷۹,۳۸۹ and A�yan ash-Shia, vol. ۳۹ p.۱۴۰

[۲۳۴] Al-Hujja p.۱۵, Tathkiratul Khawass p. ۱۱, Sheikhul Abtah p. ۳۲, al-Ghadeer, vol. ۷ .p.۳۸۸

[۲۳۵] .Al-Ghadeer, vol.۷ p.۳۸۸, al-Abbas p.۱۸, Mo�jamul Quboor, vol. ۱ p.۲۰۰

[۲۳۶] .Al-Hujja p.۲۳, al-Ghadeer, vol. ۷ p.۳۸۸

[۲۳۷] .Ibid p.۳۸۹, Mo�jamul Quboor, vol. ۱ p.۲۰۰

[۲۳۸] .Al-Ghadeer, vol.۷ p.۳۷۰,۳۸۹, Al-Hujja p. ۲۳, A�yan ash-Shia, vol. ۳۹ p.۱۳۶

[۲۳۹] Az-Zamakhshari said: �The name of this Abdullah was Hubab bin Abdullah bin Ubayy but the Prophet (s) changed it into Abdullah and said: Hubab is a name of the �.Satan

[۲۴۰] Az-Zamakhshari said: �When Abdullah bin

Ubayy (the father of this Abdullah) wanted to enter Medina, his son objected him and said to him: �Go back! By Allah, you won�t enter Medina unless you say: The messenger of Allah is the most honored and I am the meanest.� He was still captive under his son�s control until the Prophet (s) ordered to be freed. It was also said that he said to his father: �If you don�t declare that all honor is for Allah and His messenger, I will kill you.� His father said: �Woe unto you! Do you do that?� He said : �Yes, I do.� When he saw that his son was determined, he said: �I witness that honor is for Allah, his messenger and the believers.� Then the Prophet (s) said to �.Abdullah (the son): �May Allah reward you with all goodness

[۲۴۱] Refer to ibnul Atheer's Tareekh, vol. ۲ p.۱۳۱-۱۳۲, at-Tabari's Tareekh, vol. ۲ p.۲۶۰- ۲۶۳, al-Kashshaf, vol.۲ p.۴۶۱-۴۶۲ (vol.۴ p.۴۲۳-۴۲۴), Tafseer Ali bin Ibraheem p.۶۸۰-۶۸۲, .Majma�ul Bayan, vol.۲۸ p.۸۵-۸۷

[۲۴۲] .Refer to Waq�at Siffeen p.۵۹-۶۰۰ and ibnul Atheer's Tareekh, vol. ۳ p.۱۶۵

[۲۴۳] .Waq�at Siffeen p.۳۰۸

[۲۴۴] .Waq�at Siffeen p.۵۹۷

[۲۴۵] .Ahlul Bayt: the Prophet�s progeny

[۲۴۶] Imam Sajjad was the fourth imam of the Shia. His full name was Ali bin al-Husayn .bin Ali bin Abu Talib

[۲۴۷] .She was Imam Ali�s mother. Bint means the daughter of

[۲۴۸] Al-Hujja p. ۲۴, Sharh Nahjol Balagha, vol. ۳ p.۳۱۲, Sheikhul Abtah p. ۷۶, al-Ghadeer, .vol. ۷ p.۳۸۱,۳۹۰-۳۹۱, A�yan ash-Shia, vol. ۳۹ p.۱۳۶-۱۳۷

[۲۴۹] .He was the son of Imam Sajjad

[۲۵۰] Abdullah and Aamina were the Prophet�s

.father and mother

[۲۵۱] Sharh Nahjol Balagha, vol. ۳ p.۳۱۱, Al-Hujja p. ۱۸, Sheikhul Abtah p. ۲۳,۷۶, al-Ghadeer, vol. ۷ p.۳۸۱, ۳۹۱, A�yan ash-Shia, vol. ۳۹, ۱۳۶.

[۲۵۲] He was the son of Imam Baqir.

[۲۵۳] The progeny of Ali bin Abu Talib.

[۲۵۴] Al-Hujja p. ۱۷,۱۵, Sharh Nahjol Balagha, vol. ۳ p.۳۱۲, al-Ghadeer, vol. ۷ p.۳۸۱,۳۹۱, Mo�jamul Quboor, vol. ۱ p.۱۹۱, A�yan ash-Shia, vol. ۳۹ p.۱۳۶.

[۲۵۵] Al-Hujja p. ۱۷, Sheikhul Abtah p. ۲۳,۷۵, al-Ghadeer, vol. ۷ p.۳۹۴.

[۲۵۶] Al-Ghadeer, vol. ۷ p.۳۹۲.

[۲۵۷] Ibid

[۲۵۸] Al-Hujja p. ۲۵, al-Ghadeer, vol. ۷ p.۳۹۵.

[۲۵۹] Imam Kadhim was the son of Imam Sadiq.

[۲۶۰] It was thought that Abu Talib was a guardian of the previous prophet (Jesus Christ (s)). He had the percepts, which he had to deliver to the next prophet (Muhammad)).

[۲۶۱] Al-Abbas p.۱۸, al-Ghadeer, vol. ۷ p.۳۹۵.

[۲۶۲] He was the son of Imam Kadhim.

[۲۶۳] Quran ۴:۱۱۵.

[۲۶۴] Sharh Nahjol Balagha, vol. ۳ p.۳۱۱, Al-Hujja p. ۱۶, al-Ghadeer, vol. ۷ p.۳۸۱,۳۹۶, Mo�jamul Quboor, vol. ۱ p.۱۸۹, A�yan ash-Shia, vol. ۳۹ p.۱۳۶ (without mentioning what was after the Quranic verse).

[۲۶۵] As-sawa�iqul Muhriqa p.۱۱۱.

[۲۶۶] He was the eleventh imam of the Shia.

[۲۶۷] Al-Hujja p. ۱۱۵, al-Ghadeer, vol. ۷ p.۳۶۸.

[۲۶۸] We began our book with the verses talking about the believer of The Pharaoh�s people because they had a similarity to our subject.

[۲۶۹] Sharh Nahjol Balagha, vol. ۳ p.۳۱۲, Sheikhul Abtah p. ۷۱, al-Ghadeer, vol. ۷ p.۳۷۰, ۴۰۱, A�yan ash-Shia, vol. ۳۹ p.۱۳۶.

[۲۷۰] Sheikhul Abtah p. ۷۱,۷۳, al-Ghadeer, vol. ۷ p.۳۹۹, ۴۰۱, A�yan ash-Shia, vol. ۳۹ p.۱۳۶.

[۲۷۱] Al-Hujja p.۹۴, ۱۱۵, al-Ghadeer, vol. ۷ p.۳۹۷.

[۲۷۲] Al-Ghadeer, vol. ۷

.p.۳۹۹

.Tathkiratul Khawass p. ۳۱ [۲۷۳]

Sharh Nahjol Balagha, vol. ۳ p.۳۱۴, al-Ghadeer, vol. ۷ p.۳۳۷, Al-Hujja p. ۵۴, Divan [۲۷۴] .Abu Talib p.۱۰, The Theses of aj-Jahidh p.۳۲

.The Theses of aj-Jahidh p.۳۲ [۲۷۵]

Taqiya means: (�self-protection�), in Islam, the practice of concealing one's [۲۷۶] belief and foregoing ordinary religious duties when under threat of death or injury to .oneself or one's fellow Muslims

.The Theses of aj-Jahidh p.۵۱ [۲۷۷]

.The Theses of aj-Jahidh p.۵ [۲۷۸]

.Tathkiratul Khawass p. ۱۰-۱۱ [۲۷۹]

.Tathkiratul Khawass p. ۱۱ [۲۸۰]

.It is one of the Prophet�s surnames [۲۸۱]

.Mo�jamul Quboor, vol. ۱ p.۱۹۴-۱۹۵ [۲۸۲]

.Al-Fitnatul Kubra: Othman p.۱۵۱ [۲۸۳]

We wished if the professor had referred to the source of this saying of ibn [۲۸۴] .Khaldoon

.Abu Talib; the Sheikh of the Hashemites p.۵-۶ [۲۸۵]

.Ibid p.۷ [۲۸۶]

.Abu Talib; the Sheikh of the Hashemites p.۸۹ [۲۸۷]

.(Imam Ali; the Voice of the Human Justice p.۳۴ (vol.۱ p.۱۵۴ [۲۸۸]

.(Imam Ali; the Voice of the Human Justice p.۵۴ (vol.۱ p.۵۵ [۲۸۹]

.Ibid [۲۹۰]

Ibid p.۵۶ [۲۹۱]

.(Imam Ali; the Voice of the Human Justice p.۳۵ (vol.۱ p.۵۸ [۲۹۲]

.Ibid.۵۹ [۲۹۳]

p.۶۰ [۲۹۴]

(Imam Ali; the Voice of the Human Justice p.۴۶ (vol.۱ p.۷۱ [۲۹۵]

.The author of Sharh Nahjol Balagha [۲۹۶]

It was a group of people denying the existence of Allah the Creator and denying [۲۹۷] .the resurrection after death

.Sharh Nahjol Balagha, vol. ۱ p.۱۳۹ [۲۹۸]

.Sharh Nahjol Balagha, vol. ۱ p.۹-۱۰ [۲۹۹]

.Ibid vol.۳ p.۳۲۲ [۳۰۰]

.Sharh Nahjol Balagha ۱ p.۴۷ [۳۰۱]

The fidelity of research (!!!) led Muhammad Abul Fadhl Ibraheem to omit this word [۳۰۲] from the origin! Refer to Sharh Nahjol Balagha, vol. ۱ p.۱۴۲, which was edited by this !man

Sharh [۳۰۳]

.Nahjol Balagha, vol. ۳ p.۳۰۵-۳۱۸

Ibid p.۳۱۰ [۳۰۴]

Ibid p.۳۱۰-۳۱۱ [۳۰۵]

He was Muhammad bin Abdullah bin al-Hassan bin Imam Hassan bin Ali bin Abu [۳۰۶] .(Talib (s

.He was an Abbasid caliph [۳۰۷]

.Sharh Nahjol Balagha vol.۳ p.۳۱۷ [۳۰۸]

Refer to at-Tabari�s Tareekh, vol.۶ p.۱۹۶. You find it in al-Kamil by ibnul Atheer, [۳۰۹] vol. ۵ p.۵ with some difference and in Muhadharat Tareekhul Umam-the Abbasid state (lectures on the history of the nations) p.۶۵ in a different way. Al-Mubarrid mentioned this letter in his book al-Kamil vol.۳ p.۱۲۷۴-۱۲۷۵ but he didn�t mention anything of this .passage

.Sheikhul Abtah p. ۸۱ [۳۱۰]

.At-Tabari's Tareekh, vol.۶ p.۱۹۵ [۳۱۱]

It was mentioned in al-Ghadeer, vol. ۵ p.۳۲۹ that Muhammad bin Yahya bin [۳۱۲] Razeen al-Maseesi was a liar fabricating traditions. So was mentioned in Mizanul .I�tidal vol.۳ p.۱۴۷

.Mizanul I�tidal vol.۳ p.۱۴۶-۱۴۸ [۳۱۳]

.Mizanul I�tidal vol.۳ p.۳۱ [۳۱۴]

۳۱۵-۴۱۵

Ibn Abul Hadeed said: �I am the son of the evil�whereas the others said: �I [۳۱۵] �am the son of the best of the evil

Refer to at-Tabari's Tareekh, vol. ۶ p.۱۹۷, al-Kamil vol.۵ p.۶, Muhadharatul Umam- [۳۱۶]

.the Abbasid state p.۶۶, al-Kamil fil Lugha p.۱۲۷۷,۳

This question was just for arguing, otherwise there was no any way of [۳۱۷] .comparison between Abu Talib and these two wicked unbelievers at all

.Refer to Nasab Quraysh p.۵۳, ۲۲۷ and Sheikhul Abtah p. ۸۲[۳۱۸]

The reality showed that the letter was fabricated or at least some statements [۳۱۹] were inserted into it just for defame and disgrace and not for proudness. It was the .unjust policy that inserted such lies to assist the Abbasid rule

[۳۲۰]

.The progeny of Abu Talib

It was the book Al-Hujja Ala Ath-Thahib Ila Takfeer Abu Talib by Sayyid [۳۲۱] .Shamsuddeen. It was one of our references in this book

.Abd Manaf was the name of Abu Talib [۳۲۲]

.Sharh Nahjol Balagha, vol. ۳ p.۳۱۷-۳۱۸ [۳۲۳]

Az-Zamakhshari said in his book al-Kashshaf, vol.۱ p.۴۴۷ (vol.۲ p.۱۰) when [۳۲۴] explaining these verses: �It was mentioned that Abu Sufyan, al-Waleed, an-Nadhr, Otba, Shayba, Abu Jahl and their likes gathered to listen to the Prophet�s recitation of the Quran. They said to an-Nadhr: O Abu Qutayba! What is Muhammad saying? He said: I swear by Him, Who made it (the Kaaba) as his House, I don�t know what he says. He just moves his tongue and tells of the myths of the ancient people.�� until az-Zamakhshari said: ��then this verse was revealed�� It was also mentioned by .al-Baydhawi in his Tafseer, vol.۲ p.۱۸۴ and Majma�ul Bayan, vol. ۷ p.۳۳

.Ibn Katheer�s Tafseer, vol.۲ p.۱۲۷, al-Ghadeer, vol. ۳ p.۸ [۳۲۵]

.Mizanul I�tidal, vol.۱ p.۳۹۸ and Dala�il as-Sidq vol.۱ p.۳۴ [۳۲۶]

.Is�aful Mubta� p.۲ and Dala�il as-Sidq, vol. ۱ p.۳۴ [۳۲۷]

.Dala�il as-Sidq, vol. ۱ p.۳۴, A�yan ash-Shia, vol. ۳۵ p.۱۳۸ [۳۲۸]

Mursal is a tradition narrated without a series of narrators or with incomplete [۳۲۹] .series of narrators or the narrators are unknown

.Dala�il as-Sidq, vol. ۱ p.۳۴ [۳۳۰]

Ibid [۳۳۱]

Jarh means proving the unreliability and untruthfulness of a certain person, who [۳۳۲] narrates prophetic traditions. Ta�deel means proving that a certain person, who .narrates prophetic traditions, is reliable and truthful

[۳۳۳] Dala�il as-Sidq, vol. ۱ p.۳۸, Mizanul I�tidal, vol. ۱ p.۴۶۸.

[۳۳۴] vol.۳۵

.p.۱۳۷-۱۳۸

[۳۳۵] A�yan ash-Shia, vol. ۳۵ p.۱۴۲-۱۴۸.

[۳۳۶] Ibid p.۱۴۱.

[۳۳۷] Zaydiyya was a sect of Shi'ite Muslims owing allegiance to Zayd bin Ali, grandson of Imam Husayn. Refer to A�yan ash-Shia, vol. ۳۵ p.۱۳۹-۱۴۱.

[۳۳۸] Al-Ghadeer, vol. ۸ p.۴ from Tahtheeb at-Tahtheeb vol.۲ p.۱۷۹.

[۳۳۹] Dala�il as-Sidq, vol. ۱ p.۲۶.

[۳۴۰] Al-Ghadeer, vol. ۸ p.۳.

[۳۴۱] Ibid, Majma�ul Bayan, vol. ۷ p.۳۵.

[۳۴۲] Al-Ghadeer, vol. ۸ p.۳

[۳۴۳] Ibn Abbas was Abu Talib�s nephew too.

[۳۴۴] (Under the title of (the sayings of the companions and others.

[۳۴۵] Al-Ghadeer, vol. ۸ p.۳.

[۳۴۶] vol.۴ p.۲۸.

[۳۴۷] vol.۲ p.۱۲۷.

[۳۴۸] It was also mentioned in Majma�ul Bayan, vol. ۷ p.۳۶ narrated by ibn Abbas, Muhammad bin al-Hanafiyya, al-Hasan, as-Saddiy, Qatada and Mujahid.

[۳۴۹] Vol.۲ p.۱.

[۳۵۰] vol.۲ p.۱۰ (vol.۱ p.۴۴۸).

[۳۵۱] vol.۲ p.۱۰۳.

[۳۵۲] Al-Ghadeer, vol. ۸ p.۷-۸.

[۳۵۳] Asbab an-Nuzool p.۹۸, ibn Katheer�s Tafseer, vol.۲ p.۱۲.

[۳۵۴] Al-Bukhari�s Sahih, vol.۲ p.۲۰۱, vol.۳ p.۸۷.

[۳۵۵] Al-Bukhari�s Sahih, vol. ۳ p.۱۰۷.

[۳۵۶] Muslim�s Sahih, vol.۱ p.۴۰.

[۳۵۷] Ibid p.۴۱.

[۳۵۸] Ibid

[۳۵۹] A city in Syria.

[۳۶۰][۳۶۰] Mizanul I�tidal, vol. ۱ p.۸۴-۸۶.

[۳۶۱] Ibid p.۸۵.

[۳۶۲] Ibid vol.? p.۷۰.

[۳۶۳] Mizanul I�tidal, vol. ۱ p.۸۶.

[۳۶۴] Ibid vol. ۲ p.۱۲۶.

[۳۶۵] Mizanul I�tidal, vol. ۳ p.۱۸۸. This Abdur Razaq defamed Othman as it was mentioned in al-Ghadeer, vol. ۵ p.۲۵۲.

[۳۶۶] Mizanul I�tidal, vol. ۳ p.۱۸۸.

[۳۶۷] Sheikhul Abtah p. ۷۰.

[۳۶۸] Mizanul I�tidal, vol. ۳ p.۱۸۸.

[۳۶۹] Ibid

[۳۷۰] Mizanul I�tidal, vol. ۳ p.۳۸۸.

[۳۷۱] Ibid vol. ۱ p.۴۴۷-۴۴۸. It was mentioned in al-Ghadeer, vol. ۵ p.۲۰۴: ��Shu�ayb bin Amr at-Tahhan. Al-Azdi said about him that he was a liar�.

[۳۷۲] Sharh Nahjol Balagha, vol. ۱ p.۳۵۸.

[۳۷۳] Refer to Mizanul I�tidal, vol. ۳ p.۱۲۶.

[۳۷۴] Sharh Nahjol Balagha, vol. ۱ p.۳۵۸.

[۳۷۵] Ibid p.۳۷۱.

[۳۷۶] Mizanul

.I�tidal, vol. ١ p.٢١٩

If we compared with what was said about Harmala and what was said about bin [٣٧٧] Wahab, the phrase �one hundred and twenty thousand traditions� wouldn�t go .with the talk about Harmala

.Mizanul I�tidal, vol. ٢ p.٨۶ [٣٧٨]

.Ibid vol. ٣ p.٣٣۶-٣۴٠ [٣٧٩]

.Refer to Sharh Nahjol Balagha, vol. ١ p.٣٧٠ and al-Ghadeer, vol. ٨ p.٩, ۵۶ [٣٨٠]

.It was just a metonymy because he was not his nephew [٣٨١]

Sharh Nahjol Balagha, vol. ١ p.٣٧٠, al-Ghadeer, vol. ٨ p.٩, A�yan ash-Shia, vol. ٣۵ [٣٨٢] .p.٧٨-٧٩

.Rak�a is a unit of prayer [٣٨٣]

.Sheikhul Abtah p. ١ p.٣٧o, al-Ghadeer, vol. ٨ p.٩, A�yan ash-Shia, vol. ٣۵ p.٧٢-٧٣ [٣٨۴]

There was a tradition, in which it was pretended that the Prophet (s) had [٣٨۵] .promised ten certain persons of being among the people of Paradise

.Al-Ghadeer, vol. ١٠ p.٣٨, ibn Katheer�s Tareekh, vol.٨ p.١٣٩-١۴٠ [٣٨۶]

.A�yan ash-Shia, vol. ٣۵ p.٨٠ [٣٨٧]

Ibid [٣٨٨]

one of the earliest Islamic sects to believe in the postponement of judgment on [٣٨٩] committers of serious sins, recognizing Allah alone as being able to decide whether or .not a Muslim had lost his faith

.Al-Bayan wet-Tebyeen, vol.١ p.٣٠٢ [٣٩٠]

.A�yan ash-Shia, vol. ٣۵ p.٨٠ [٣٩١]

[۳۹۲] Nasab Quraysh p.۳۵.

[۳۹۳] Al-Issaba, vol.۳ p.۴۰۱.

[۳۹۴] Mizanul I�tidal, vol. ۳ p.۷۷.

[۳۹۵] Ibid p.۱۵۹-۱۶.

[۳۹۶] Ibid p.۳۷, Dala�il as-Sidq, vol. ۱ p.۵۹.

[۳۹۷] Mizanul I�tidal, vol. ۲ p.۲۸۹.

[۳۹۸] Yahya bin Sa�eed al-Qattan might be another one, other than Sa�eed bin Yahya, who narrated traditions from Yazeed.

[۳۹۹] Dala�il as-Sidq, vol. ۱ p.۶۸.

[۴۰۰] Al-Ghadeer, vol. ۵ p.۲۵۲.

[۴۰۱] Mizanul I�tidal, vol. ۳ p.۳۱۸.

[۴۰۲] Abu Hazim al-Ashja�iy was just a surname.

[۴۰۳] Refer to al-Issaba

.and al-Istee�ab vol.۴ p.۲۰۰ an Siyer A�lam an-Nubala� vol.۲ p.۴۱۷

.Al-Issaba vol.۴ p.۲۰۲ [۴۰۴]

.Musnad is a book of Hadith [۴۰۵]

Al-Issaba vol.۴ p.۲۰۲., al-Ghadeer, vol. ۷ p.۱۱۵, Siyer A�lam an-Nubala� vol.۲ [۴۰۶] .p.۴۵۳

.Al-Issaba vol.۴ p.۲۰۵ [۴۰۷]

.Sharh Nahjol Balagha, vol. ۱ p.۳۵۸ [۴۰۸]

.Sharh Nahjol Balagha, vol. ۱ p.۳۵۹ [۴۰۹]

.Siyer A�lam an-Nubala� vol.۲ p.۴۴۲ [۴۱۰]

.Douss was the tribe of Abu Hurayra [۴۱۱]

Siyer A�lam an-Nubala� vol.۲ p.۴۲۵ [۴۱۲]

.Ibid vol. ۱ p.۳۶۰ [۴۱۳]

.Siyer A�lam an-Nubala� vol.۲ p.۴۳۴, al-Ghadeer, vol. ۶ p.۲۹۵ [۴۱۴]

Refer to Sharh Nahjol Balagha, vol. ۳ p.۱۰۴, Futooh al-Buldan p.۱۱۲-۱۱۴, Siyer [۴۱۵] .A�lam an-Nubala� vol. ۲ p.۴۴۰, Abu Hurayra p.۱۵ and al-Ghadeer, vol. ۶ p.۲۷۱

۴۱۶-۴۶۵

Al-Ghadeer, vol. ۶ p.۲۹۵. In Siyer A�lam an-Nubala� vol. ۲ p.۴۳۳-۴۳۴ something [۴۱۶] .like that

.Ibid. In Siyer A�lam an-Nubala� vol. ۲ p.۴۳۳-۴۳۴ something like that [۴۱۷]

.Sharh Nahjol Balagha, vol. ۱ p.۳۶۰, Siyer A�lam an-Nubala� vol. ۲ p.۴۳۸ [۴۱۸]

As for his traditions, which were of another kind, we mention here an example to [۴۱۹] know the reality of this man. Ash-Shafi�iy mentioned a tradition from at-Tabari that

Abu Hurayra had said: �Once I saw Hind (Mo�awiya�s mother) in Mecca. Her face was like a full moon. Her buttocks were like a sitting man. There was a little boy with .her�etc.� Refer to Mo�awiya fil Mizan (Mo�awiya in the scales) p.۱۵۹

What led him to describe the beauty of Mo�awiya�s mother and her big buttocks whereas he was talking about the future of Mo�awiya and that it was thought that he would the master of his people. His mother Hind said: �If he doesn�t rule save his

!people, may Allah kill him.� Really I don�t know why he said that

[۴۲۰] Siyer A�lam an-Nubala� vol. ۲ p.۴۳۷.

[۴۲۱] Sharh Nahjol Balagha, vol. ۱ p.۳۶۰, Siyer A�lam an-Nubala� vol. ۲ p.۴۳۸.

[۴۲۲] Sharh Nahjol Balagha, vol. ۱ p.۳۶۰.

[۴۲۳] Ibid

[۴۲۴] Abu Hurayra p.۳۹.

[۴۲۵] Sharh Nahjol Balagha, vol. ۱ p.۳۶۰, Abu Hurayra p.۳۹, al-Ghadeer, vol. ۱ p.۲۰۴.

[۴۲۶] Tathkiratul Khawass p. ۹۱-۹۲, al-Ghadeer, vol. ۱ p.۲۰۲, ۳۰۲.

[۴۲۷] He meant Abu Hurayra. In Arabic hurayra means a small cat and sannoor also means a cat.

[۴۲۸] At-Tbari�s Tareekh, vol.۴ p.۱۰۷, al-Kamil fit-Tareekh, vol.۳ p.۱۹۳.

[۴۲۹] Siyer A�lam an-Nubala� vol. ۲ p.۴۳۹.

[۴۳۰] Sharh Nahjol Balagha, vol. ۱ p.۳۶۰.

[۴۳۱] This was not the first time he became the wali of Medina. Before that, he had been appointed by Bisr bin Arta�a, who had been sent by Mo�awiya to wage raids against Medina during the caliphate of Imam Ali (s). It was a dark disgraceful day for Medina; bloods were shed, dignities were violated and morals were trodden upon. In this black day a bitter seed was planted. One of its fruits was the day of (al-Harra).

After the terrible crimes of Bisr in Medina, he said to the people: �I appointed Abu Hurayra as the wali so beware of objecting him!� Refer to Sharh Nahjol Balagha, vol. ۱ p.۱۱۸, Abu Hurayra p.۲۵, al-Ghadeer, vol. ۱۱ p.۲۴, at-Tabari�s Tareekh, vol.۴ p.۱۰۷ and al-Kamil, vol.۳ p.۱۹۳.

[۴۳۲] Sharh Nahjol Balagha, vol. ۱ p.۳۶۰, Siyer A�lam an-Nubala� vol. ۲ p.۴۴۰.

[۴۳۳] Sharh Nahjol Balagha, vol. ۱ p.۳۶۰.

[۴۳۴] Ibid

[۴۳۵] some sources mentioned that the companion of Abu Hurayra was Abud Darda�.

Perhaps this event happened two times; one was with an-Nu�man an the other was .�with Abud Darda

Some sources mentioned that the jurist companion Abdur Rahman bin Ghanam blamed Abu Hurayra and Abud Darda� in Hims after they came back from Imam Ali (s) as the messengers of Mo'awiya. He said to them: �How wonder it was of you! How did you permit yourselves to invite Ali to make it (the caliphate) shura whereas you have known well that the Muhajireen, the Ansar and the people of Hijaz and Iraq had paid homage to Ali and you have known well that he, who liked Ali, was much better than who hated him and he, who paid homage to him, was much better than ?that, who didn�t pay homage

Then what did Mo'awiya have to do with the shura whereas he was one of the Tulaqa� (the freed captives of war), who had no right of the caliphate at all, besides that he and his father were among the chiefs of the Ahzab (the parties that fought against the Prophet (s) in the battle of Ahzab).� They felt sorry and repented. Refer .to al-Istee�ab vol.٢ p.٤١٧, al-Ghadeer, vol. ١٠ p.٣١, ٣٣١, Ossdul Ghaba, vol.٣ p.٣١٨

We don�t want to discuss this repent whether it was true or not or it was an imagination but we ponder about the mistakes and sins committed by Abu Hurayra after this repent such as obeying Mo'awiya so blindly in carrying out all his desires and fancies. The least of that was Abu Hurayra�s

successive travels to Imam Ali (s) asking him that impudent and disgraceful ask; to deliver Mo'awiya the killers of Othman as a first step to move Imam Ali from his divine position; the caliphate, besides his fabricated traditions against Imam Ali and his father. But as for Abud Darda�, we don�t have anything to do with him save to mention his saying: �I recreate my soul with something of sins to be more determined in the way of rightness.� Refer to al-Kamil by al-Mubarrid, vol.۲ p.۶۶۸.

[۴۳۶] Sharh Nahjol Balagha, vol. ۱ p.۲۱۳, Abu Talib p.۲۲-۲۳. Here we quoted the comment of Imam Sharafudden, the author of he book (Abu Hurayra) about this event: �Imam Ali turned away from Abu Hurayra and didn�t talk to him because he thought that Abu Hurayra didn�t deserve any respect for he used his religion as a means to flatter Mo'awiya. Ameerul Mo�mineen (Ali) knew the plot of Mo'awiya behind sending these two men asking for the killers of Othman so he didn�t answer them about their request whether positively or negatively. In fact he turned away from their request and talked with an-Nu�man about another subject and this showed his intelligent policy.�

[۴۳۷] Abu Hurayra p.۴۸, with reference to Hilyatul Awliya� by Abu Na�eem p.۳۸۱, Siyer A�lam an-Nubala� vol. ۲ p.۴۲۹, ۴۳۰, ۴۴۲.

[۴۳۸] Al-Kamil by al-Mubarrid, vol.۳ p.۱۲۴۱.

[۴۳۹] Siyer A�lam an-Nubala� vol. ۲ p.۴۴۲.

[۴۴۰] Ibid p.۴۳۰.

[۴۴۱] Ibid p.۴۲۹.

[۴۴۲] Refer to Abu Hurayra by Sharafuddeen al-Aamily and Siyer A�lam an-Nubala�.

[۴۴۳] Al-Issaba, vol.۴ p.۲۰۳, Siyer A�lam an-Nubala� vol. ۲ p.۶۴, ۴۲۳, ۴۲۵,

.۴۳۶

.Abu Talib died in Mecca three years before the hijra (migration) to Medina [۴۴۴]

Al-Bukhari�s Sahih, vol.۳ p.۷۷, al-Kashshaf, vol.۱ p.۵۷۰ (vol.۲ p.۲۴۶), Ta�leeq [۴۴۵] Sharih al-Kashshaf, vol.۲ p.۱۸۸, al-Baydhawi�s Tafseer, vol.۲ p.۲۷۴, Majma�ul Bayan, vol. ۱۰ p.۵, ibn Katheer�s Tafseer, vol.۲ p.۳۳۱, al-Itqan, vol.۱ p.۲۷. It was mentioned in vol.۱ p.۲۶ that nothing was revealed of the Quran after this except its end. He (the author of al-Itqan) was surprised at the saying of ibnul Farass: �The sura was revealed in Medina except two verses�� He said: �How wonder! How was that and it was said that this was the last thing to be revealed of the Quran.� Al-Ghadeer, vol. .۸ p.۱۰

.Al-Ghadeer, vol. ۸ p.۱۰, al-Itqan vol.۱ p.۱۷ [۴۴۶]

Ibid as mentioned by Abu Hatim, al-Hakim, Abu Na�eem, al-Bayhaqi, ibn [۴۴۷] .Katheer in his Tafseer vol.۴ p.۳۲۹, ash-Shawkani in his Tafseer vol.۵ p.۱۸۹

.Al-Ghadeer, vol. ۸ p.۱۰ [۴۴۸]

.Many of the interpreters referred to that [۴۴۹]

.Al-Itqan vol.۱ p.۱۲ [۴۵۰]

.Ibid, al-Bukhari�s Sahih, vol.۳ p.۱۴۱, al-Ghadeer, vol. ۸ p.۱۱ [۴۵۱]

.Al-Ghadeer, vol. ۸ p.۱۱ [۴۵۲]

.Ibid, al-Itqan, vol.۱ p.۲۶ [۴۵۳]

As-Seera al-Hishamiyya, vol. ۲ p.۲۲۵, Asbab an-Nuzool p.۴۳, ibn Katheer�s [۴۵۴] .Tafseer, vol.۱ p.۳۴۳

.Al-Ghadeer, vol. ۸ p.۱۱ [۴۵۵]

Ibid [۴۵۶]

[۴۵۷] Ibid with reference to al-Itqan, vol.۱ p.۱۷.

[۴۵۸] Ibid

[۴۵۹] Refer to al-Ghadeer, vol. ۸ p.۱۲ to see the true tradition mentioned by at-Tayalisi, ibn Abu Shayba, Ahmad, at-Tarmithi, an-Nassa�iy, Abu Ya�la, ibn Jareer, ibnul Munthir, ibn Abu Hatim, Abush Sheikh, al-Hakim, ibn Mardwayh and al-Bayhaqi. Refer to Sheikhul Abtah p. ۶۷, al-Itqan vol.۱ p.۳۴, A�yan ash-Shia, vol. ۳۹ p.۱۵۸, Asbab an-Nuzool p.۱۲۷, ibn Katheer�s Tafseer

.vol.۲ p.۳۹۳ and al-Kashshaf vol.۲ p.۲۴۷

[۴۶۰] He was the uncle of Prophet Abraham and not his father but he brought him up and in Arabic the uncle was called as father metonymically.

[۴۶۱] Al-Ghadeer, vol. ۸ p.۱۳ from Assna al-Matalib p.۱۷, Sheikhul Abtah p. ۶۷.

[۴۶۲] A�yan ash-Shia, vol. ۳۹ p.۱۵۸, Majma�ul Bayan, vol. ۱۰ p.۱۵۰.

[۴۶۳] A�yan ash-Shia, ibn Katheer�s Tafseer vol.۲ p.۳۹۴, al-Kashshaf vol. ۱ p.۵۷۰ (vol.۲ p.۲۴۶).

[۴۶۴] Al-Ghadeer, vol. ۸ p.۱۳ from at-Tabari, al-Hakim, ibn Abu Hatim and al-Bayhaqi from ibn Mas�ood, Burayda, at-Tabarani, ibn Mardwayh and at-Tabari from Akrima from ibn Abbas.

[۴۶۵] Al-Ghadeer, vol. ۸ p.۱۳ from at-Tabari in his Tafseer vol.۱ p.۳۱.

۴۶۶-۵۵۰

[۴۶۶] Muslim�s Sahih vol.۳ p.۶۵, al-Ghadeer, vol. ۸ p.۱۳.

[۴۶۷] Al-Hudaybiyya was a place near Mecca in which the Prophet (s) had concluded a covenant of peace with the polytheists.

[۴۶۸] The margins of As-Seera an-Nabawiyya, vol. ۱ p.۱۹۳.

[۴۶۹] Asbab an-Nuzool p.۱۲۷ from al-Hakim and al-Bayhaqi and others, Ibn Katheer�s Tafseer vol.۲ p.۳۹۳, As-Seera an-Nabawiyya, vol. p.۷۲, al-Itqan vol.۱ p.۳۴.

[۴۷۰] An act of ablution that is required before the performance of certain actions such as prayer.

[۴۷۱] Asbab an-Nuzool p.۱۲۷ from Ahmad and ibn Mardwayh. He said too: �At-Tabarani and ibn Mardwayh mentioned a tradition narrated by ibn Abbas that when the Prophet (s) came back from the battle of Tabook, he traveled to Mecca to perform the minor hajj and he went to Asfan.� Ibn Katheer mentioned something like that in

his Tafseer vol.۲ p.۳۹۳-۳۹۴ and commented: �This is a strange tradition and a �.surprising context

Al-Kashshaf vol.۱ p.۵۷۰ (vol.۲ p.۲۴۶). Something like [۴۷۲]

.this was mentioned by al-Baydhawi in his Tafseer vol.۲ p.۲۹۸

Al-Ghadeer, vol. ۸ p.۱۴ from Irshad as-Sari vol.۷ p.۲۷۰, As-Seera an-Nabawiyya, [۴۷۳] .vol. ۱ p.۱۲۶

Al-Ghadeer, vol. ۸ p.۱۴ from at-Tabari�s Tafseer vol.۱ p.۱۳۱, Ibn Katheer�s [۴۷۴] .Tafseer vol.۲ p.۳۹۴

.Al-Ghadeer, vol.۸ p.۱۴ from ad-Durr al-Manthoor vol.۳ p.۲۸۳ [۴۷۵]

Ala Hamish as-Seera vol. ۱ p.۱۹۳, ibn Katheer�s Tafseer vol.۲ p.۳۹۳ but this [۴۷۶] .mentioned that he tomb was of the Prophet�s mother

.Ala Hamish as-Seera vol.۱ p.۱۹۳ [۴۷۷]

.Ala Hamish as-Seera vol.۱ p.۱۹۳ [۴۷۸]

.Al-Fitnatul Kubra: Othman p.۱۵۱ [۴۷۹]

.Ala Hamish as-Seera vol.۱ p.۱۹۴ [۴۸۰]

.Al-Ghadeer, vol. ۸ p.۱۴-۱۵ from at Tabari�s Tafseer vol. ۱۱ p.۳۳ [۴۸۱]

.A ritual wash in a certain manner according to the Sharia [۴۸۲]

Al-Ghadeer, vol. ۸ p.۱۵ from ibn Sa�d�s Tabaqat vol.۱ p.۱۰۵ and ad-Durr al- [۴۸۳] .Manthoor vol.۳ p.۲۸۲

Al-Ghadeer, vol. ۸ p.۱۵ from Ishaq bin Bishr and ibn Assakir in ad-Durr al- [۴۸۴] .Manthoor vol.۳ p.۲۸۳

.Al-Ghadeer, vol. ۸ p.۱۵ from ad-Durr al Manthoor [۴۸۵]

.As-Seera al-Halabiyya, vol. ۱ p.۶۰, Muslim�s Sahih vol.۱ p.۱۳۲ [۴۸۶]

.As-Seera al-Halabiyya, vol. ۱ p.۶۰ [۴۸۷]

.Aamina was the Prophet�s mother [۴۸۸]

[۴۸۹] With reference to the Quranic verses (And your turning over and over among those who prostrate themselves before Allah) ۲۶: ۲۱۹ and (Allah only desires to keep away the uncleanness from you, O people of the House! and to purify you a (thorough) purifying) ۳۳:۳۳.

[۴۹۰] As-Seera an-Nabawiyya, vol. ۱ p.۸۳, as-Seera al-Halabiyya, vol. ۱ p.۳۸۸, as-Seera al-Hishamiyya, vol. ۲ p.۵۹, Biharul Anwar, vol. ۶ p.۵۲۳, Sharh Nahjol Balagha, vol. ۳ p.۳۱۲, Sheikhul Abtah p. ۷۳, A�yan ash-Shia, vol. ۳۹ p.۱۳۶.

[۴۹۱] Refer to al-Ghadeer, vol. ۸ p.۱۷ about their

.names. Also they were mentioned in As-Seera an-Nabawiyya, vol. ١ p.٧٧

[٤٩٢] Al-Ghadeer, vol. ٨ p.٢٠ from ad-Durr al-Manthoor vol.٥ p.١٣٣.

[٤٩٣] Mizanul I�tidal, vol. ١ p.٣٧٠.

[٤٩٤] Al-Ghadeer, vol. ٥ p.٢٠٢, vol.٨ p.٢٠, ١٤٣-١٤٤.

[٤٩٥] Mizanul I�tidal, vol. ٢ p.١٤٣.

[٤٩٦] Al-Ghadeer, vol. ٥ p.٢٠٨, vol.٨ p.٢١.

[٤٩٧] Al-Ghadeer, vol. ١٠ p.٩٠.

[٤٩٨] Al-Issaba vol.٢ p.٣٢٢.

[٤٩٩] Al-Ghadeer, vol. ٨ p.٢١ from ad-Durr al-Manthoor vol.٥ p.١٣٣.

[٥٠٠] Al-Issaba vol.٢ p.٣٣٨.

[٥٠١] Al-Hujja p.٢٩, A�yan ash-Shia, vol. ٣٩ p.١٥٩.

[٥٠٢] Al-Hujja p.٣٠, A�yan ash-Shia, vol. ٣٩ p.٢٥٩.

[٥٠٣] Sheikhul Abtah p. ٦٩.

[٥٠٤] Al-Kashshaf vol.٢ p.١٦٧ (vol.٣ p.٣٣٣), Majma�ul Bayan, vol. ٢٠ p.٣٠٩, Asbab an-Nuzool p.١٦٩, Ibn Katheer�s Tafseer vol.٣ p.٣٩٥, al-Baydhawi�s Tafseer vol.٤ p.٩.

[٥٠٥] Sheikhul Abtah p. ٦٩.

[٥٠٦] Ibn Katheer�s Tafseer vol.٣ p.٣٩٥.

[٥٠٧] Al-Kashshaf vol.٣ p.٣٣٢.

[٥٠٨] Al-Kashshaf vol.٣ p.٣٣٢-٣٣٣.

[٥٠٩] Al-Ghadeer, vol. ٨ p.٢٢ from al-Qurtubi�s Tafseer vol.١٣ p.٢٩٩.

[٥١٠] Sahih of al-Bukhari and Sahih of Muslim.

[٥١١] Ibn Katheer�s Tafseer vol.٣ p.٣۴٩. He meant that Abu Talib loved Muhammad as his nephew not as the prophet.

[٥١٢] Ibn Katheer�s Tafseer vol.٣ p.٣۴٩.

[٥١٣] Asbab an-Nuzool.

[٥١۴] Al-Ghadeer, vol. ٨ p.٢٢ from al-Qurtubi�s Tafseer vol.١٣ p.٢٩٩ and ad-Durr al-Manthoor vol.۵ p.١٣٣.

[٥١۵] Majma�ul Bayan, vol. ٢٠ p.٢٠٧-٢٠٨.

[٥١۶] Al-Istee�ab vol.٣ p.۶١.

[٥١٧] Majma�ul Bayan, vol. ٢٣ p.١۶٣.

[٥١٨] As-Seera al-Halabiyya, vol. ١ p.٧۴, Al-Hujja p.٣٢, Sheikhul Abtah p. ٧٨.

[٥١٩] Kitabi is a follower of Judaism or Christianity.

[٥٢٠] When referring to the sources concerning this subject, three opinions appeared:

a. continuous and temporary marriage were permissible.

b. Both were not permissible at all.

c. Continuous marriage was not permissible but temporary marriage was permissible. Refer to Nasseem and Zawba�a p.٢٢٨-٢٣٠.

[٥٢١] Dhihdhah means shallowness.

[٥٢٢] Muslim�s Sahih vol.١ p.١٣۴-١٣۵.

[٥٢٣] Ibid

[٥٢۴] Muslim�s Sahih vol.١ p.١٣۴-١٣۵.

Ibid [۵۲۵]

Ibid[۵۲۶]

[۵۲۷]

Ibid

[۵۲۸] Al-Bukhari�s Sahih vol.۲ p.۲۰۱.

[۵۲۹] Ibid

[۵۳۰] Ibid

[۵۳۱] Al-Ghadeer, vol. ۹ p.۲۹۵ from Tahtheeb at-Tahtheeb vol.۷ p.۴۱.

[۵۳۲] Mizanul I�tidal, vol. ۳ p.۹۶.

[۵۳۳] Al-Ghadeer, vol. ۹ p.۲۷۰.

[۵۳۴] Mizanul I�tidal, vol. ۳ p.۹۶.

[۵۳۵] Dala�il as-Sidq, vol. ۱ p.۴۵.

[۵۳۶] A�yan ash-Shia, vol. ۴ p.۲۲۲.

[۵۳۷] �Bint� means the daughter of and �bin� means the son of.

[۵۳۸] It was the surname of the judge Abdul Melik bin Omayr. Refer to Mizanul I�tidal, vol. ۲ p.۱۵۱.

[۵۳۹] Al-Bayan wet-Tebyeen vol.۳ p.۳۷۱.

[۵۴۰] Mizanul I�tidal, vol. ۳ p.۳۹۵.

[۵۴۱] There was a long period between ash-Shi�bi and Aa�isha.

[۵۴۲] Mizanul I�tidal, vol. ۲ p.۳۴۵.

[۵۴۳] Sheikhul Abtah p. ۷۵.

[۵۴۴] Mizanul I�tidal, vol. ۱ p.۳۶۱, Sheikhul Abtah p. ۷۵.

[۵۴۵] Ibid p.۳۱۴.

[۵۴۶] Ibid vol. ۲ p.۳۳.

[۵۴۷] Ibid, vol. ۲ p.۲۰۲.

[۵۴۸] Mizanul I�tidal, vol. ۲ p.۲۰۳.

[۵۴۹] Ibid vol.۱ p.۲۷۷.

[۵۵۰] Ibid, vol. ۱ p.۴۷۸.

۵۵۱-۶۱۶

[۵۵۱] Mizanul I�tidal, vol. ۱ ۲۷۸.

[۵۵۲] Ibid p.۲۲۸.

[۵۵۳] Ibid p.۲۸.

[۵۵۴] Ibid p.۲۷۹.

[۵۵۵] Ibid p.۱۶۸-۱۷۲.

[۵۵۶] Ibid p.۱۶۸.

[۵۵۷] Mizanul I�tidal, vol. ۳ p.۳۷۰.

[۵۵۸] Ibid p.۱۶۲.

[۵۵۹] Sheikhul Abtah p. ۷۴.

[۵۶۰] Mizanul I�tidal, vol. ۲ p.۸۹.

[۵۶۱] Ibid p.۴۲.

[۵۶۲] Ibid p.۴۲.

[۵۶۳] Mizanul I�tidal, vol. ۲ p.۱۳۵.

[۵۶۴] Sheikhul Abtah p. ۷۵.

[۵۶۵] Mizanul I�tidal, vol. ۲ p.۱۳۷, ۱۳۹.

[۵۶۶] As-Seera an-Nabawiyya, vol. ۱ p.۸۴.

[۵۶۷] As-Seera an-Nabawiyya, vol. ۱ p.۸۴.

[۵۶۸] Al-Bukhari�s Sahih vol.۴ p.۸۴.

[۵۶۹] Ibid

[۵۷۰] Al-Ghadeer, vol. ۷ p.۳۷۰-۳۷۱ from two sources, vol.۸ p.۲۴ from six sources.

[۵۷۱] Sihah is the plural form of Sahih. Sahih is the book, in which the prophetic traditions are collected.

[۵۷۲] Muslims Sahih vol.۱ p.۴۱, al-Ghadeer, vol. ۹ p.۶۴-۶۵, vol.۱۰ p.۱۱۹-۱۲۰.

[۵۷۳] Siyer A�lam an-Nubala� vol. ۲ p.۲۹۵.

[۵۷۴] Al-Ghadeer, vol. ۸ p.۲۴ from al-Hafidh al-Munthiri in his book at-Tergheeb wet-Terheeb vol.۴ p.۱۵۰-۱۵۸.

[۵۷۵] Al-Ghadeer, vol.

.p.۲۴ ۸

Ibid [۵۷۶]

Ibid [۵۷۷]

.Muslim�s Sahih vol.۷ p.۵۹ [۵۷۸]

.Muslim�s Sahih vol.۱ p.۱۳۶, al-Bukhari�s Sahih vol.۴ p.۸۴, al-Ghadeer, vol. ۵ p.۲۸۳ [۵۷۹]

.Muslim�s Sahih vol.۱ p.۱۳۷, al-Bukhari�s Sahih vol.۴ p.۸۴ [۵۸۰]

.It was the great cemetery of the Muslims in Medina [۵۸۱]

Al-Ghadeer, vol. ۵ p.۲۸۳ from at-Tabarani in his al-Kabeer vol.۴ p.۱۳. There are [۵۸۲] many other traditions mentioned in al-Ghadeer, talking about such numbers that will enter into Paradise without being inquired from other towns; from between the wall of Hims and az-Zaytoon there will be seventy thousands, from Kuffa the same !number and from Hims ninety thousands

.Al-Ghadeer, vol. ۱۰ p.۱۲۰ from Majma� az-Zawa�id vol.۱۰ p.۴۰۵ [۵۸۳]

.Al-Ghadeer, vol. ۵ p.۲۸۳ [۵۸۴]

Ibid, vol. ۱۰ p.۲۶۱ from Ossdul Ghaba vol.۱ p.۱۳۴. It was mentioned in al-Issaba [۵۸۵] vol.۱ p.۸۹ but the author didn�t mention that it was Mo�awiya, who had held that .dark day! Refer to al-Istee�ab vol.۱ p.۳۷ about the tradition narrated by Onayss

As-sawa�iqul Muhriqa p.۶۵, al-Ghadeer, vol. ۹ p.۲۴۸ and in p. ۳۰۳ there is another [۵۸۶] .tradition of the same kind

.It means that one cannot know all what there is inside the others [۵۸۷]

.Eeman Abu Talib p.۲۰, Divan Abu Talib p.۱۱, Al-Hujja p.۸۰, Sheikhul Abtah p. ۸۵ [۵۸۸]

.(Ahmed was another name of Prophet Muhammad (s [۵۸۹]

Sharh Nahjol Balagha, vol. ۳ p.۳۱۵, Al-Hujja p.۸۱, Sheikhul Abtah p. ۸۰. Al-Mubarrid [۵۹۰]

mentioned these verses in his al-Kamil vol.٣ p.٩١٩ thinking that they were Imam Ali�s poetry because Imam Ali used to recite them. His ascribing these verses to Imam Ali was without evidence. It was just because that Imam

Ali often recited them. It was something natural of Imam Ali; firstly to show the faithfulness of his father through reciting his poetry and secondly to refresh the .memory of his kind father

[۵۹۱] .Mahmood means praiseworthy

[۵۹۲] Sharh Nahjol Balagha, vol. ۳ p.۳۱۵, Al-Hujja p.۷۵, Mo�jamul Quboor, vol. ۱ p.۱۹۷, .al-Ghadeer, vol. ۷ p.۳۳۵, Divan Abu Talib p.۱۲, A�yan ash-Shia, vol. ۳۹ p.۱۴۷

[۵۹۳] .As-Seera an-Nabawiyya, vol. ۱ p.۸۵

[۵۹۴] Sharh Nahjol Balagha, vol. ۳ p.۳۱۰, Sheikhul Abtah p. ۵۵, A�yan ash-Shia, vol. ۳۹ .p.۱۳۵

[۵۹۵] Sharh Nahjol Balagha, vol. ۳ p.۳۱۰, Sheikhul Abtah p. ۵۵, A�yan ash-Shia, vol. ۳۹ .p.۱۳۵

[۵۹۶] .Sharh Nahjol Balagha, vol. ۳ p.۳۱۰, A�yan ash-Shia, vol. ۳۹ p.۱۳۵

[۵۹۷] As-Seera an-Nabawiyya, vol. ۱ p.۸۷, al-Ghadeer, vol. ۷ p.۳۸۲, A�yan ash-Shia, vol. .۳۹ p.۱۳۵

[۵۹۸] .Al-Ghadeer, vol. ۷ p.۳۸۳

[۵۹۹] Ibid

[۶۰۰] .Al-Ghadeer, vol. ۷ p.۳۸۲

[۶۰۱] Ibid

[۶۰۲] Ibid

[۶۰۳] Ibid

[۶۰۴] Ibid

[۶۰۵] .Muslim�s Sahih vol.۱ p.۴۸-۴۹

[۶۰۶] As-Seera an-Nabawiyya, vol. ۱ p.۹۶.

[۶۰۷] Ala Hamish as-Seera vol.۱ p. ۱۳۶, As-Seera an-Nabawiyya, vol. ۱ p.۷۳, ۷۶, ۹۵.

[۶۰۸] Biharul Anwar, vol. ۶ p.۵۷, As-Seera an-Nabawiyya, vol. ۱ p.۷۳, ۷۶, Murooj ath-Thahab vol.۱ p.۶۹-۷۰.

[۶۰۹] As-Seera an-Nabawiyya, vol. ۱ p.۷۷.

[۶۱۰] Ibid

[۶۱۱] Ibid

[۶۱۲] Ibid

[۶۱۳] We don�t think that there was any kind of disagreement upon this matter. It had been proved by the Quran and the sayings of many scholars that the Prophet�s parents and grandparents were faithful until they reached the first faithful Adam (s).

[۶۱۴] There was no any doubt that this would harm the Prophet (s) not because of the justification of as-Sayooti but because it would wrong those faithful ones, who were the source of faithfulness and

.monotheism

.As-Seera an-Nabawiyya, vol. ۱ p.۷۶ [۶۱۵]

No doubt that a child will be affected by the manners of the house, in which he is [۶۱۶] brought up, and that he/she is ready to imitate the one, who brings him/her up, and .definitely that one will be considered as his/her example

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

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:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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